



Vera effigies Gildæ qui ob insignem
Prudentiam, Morumq; Severitatem
Cognominatus est Sapiens
Floruit anno reparationis humanæ
DXXXVI.



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A

572

DESCRIPTION

Of the State of

Great Brittain,

Written Eleven Hundred
Years since.By that ancient and famous Au-
thor *Gildas*, fir-named the *Wise*, and
for the excellency of the Work trans-
lated into *English*: Treating

Of her	{	Scituration,	{	Tyrants,
		Disobedience,		Enemies,
		Subjection,		Spoyle,
		Rebellion,		Revenge,
		Slaverie,		Confusion,
		Religion,		Famine,
		Persecution,		Victories,
		Holy Martyrs,		Defence,
		Herefies,		Councells,

With his sharpe and Christian Reproof to the
Kings and Preists of those Times.

LONDON,

Printed and are to be sold by *John Hancock*
in *Pope-Head-Alley*. 1652. L

RECORDS

1850

1850




1850

1850



Of *Gildas* and the Translation.

 **T**HE age of
bookes shows the
strength of their
composition; Weake or a-
bortive births, perishing in
the infancy, scarce num-
bered among the workes of
Time. This Author lived
neere the so memorable de-
solation of this Island, when
the Saxons, under the con-
duct of Hengist and Hor-
sus, forc't the natives to

Of Gildas and

cold and inaccessible mount-
taines, and conquered the
Country so farre, that they
left it not the empty honour
of the former name.

The causes of their ruine,
he passionately, but faithful-
ly, attributes to the misgo-
vernment of evill govern'd
Princes, ignorance of a li-
centious Clergy, and an
universall laps of the people
into impiety. Against these
as a zealous Citizen of the
world, and a most particu-
lar, but sad lover of his
Country; this Reverend
Father inveighes, and pro-
fit

the Translation.

fitably instructs the present, by correcting the enormities of the age hee lived in. The Translation was made neere the first entrance of the Scottish line upon the Throne of England. To the continuance of which the Preface concurs with most zealous wishes. In rendring this into English, much faith hath beene observed; by which you may discover, the Author still the same though in his apparell fashioned to the time. In perusing whom, the Reader shall

Of Gildas &c.

shall finde, that impiety is
the great destroyer of Em-
pires; and that kingdome
that remaynes most emma-
culate from sinne, stands
safest from ruine.

TO

unto the Inhabitants of



TO
THE INHABI-
TANTS OF THE
Island of great BRIT-
TAIN, *Unite* and
Felicity.

IF all men are
generally so
much addi-
cted unto the
monuments of fore-
passed ages, and every
Country particularly
A unto

To the Inhabitants

unto the antiquities of
the Land wherein they
inhabit, which is the
reason that this our
owne Island so much
delighteth in behol-
ding the ruines of *Vero-*
lamium, the renowned
Towne of the *Romans*,
the huge and wonder-
full stones on *Salisburies*
plaine, the remem-
brance of the *Britanes*,
Thonge Castle the first
seate of the *Saxons*, the
trenches and Fortresses
of the *Danes*, and the
Abbey of *Battaile* the
trophy

trophy of the *Nor-*
manes, that I may omit
the quoinnes of the old
Emperours, the tombs
of conquering Kings,
with the Armes, swords
and Launces of famous
men, being all held in
estimation, of purpose
to reward with conti-
nuall commendation
the worthy actions of
deceased persons, and
to leave us examples to
imitate their right No-
ble enterprises: How
much more are wee
then bound with affe-

To the Inhabitants

tionate eyes to behold
this. ancient Author
Gildas, who doth not
onely present unto our
view the lively Image
of this Land, how in
glory of beautifull Cit-
ties, in polliſhed order
of good husbandry, &
in industrious trafficke
of merchandise, ſhe
ſhined above a thou-
ſand yeeres agoe (at
which time ſome ig-
norant men ſuppoſe
ſhe was onely over-
growne with a wilder-
neſſe, and overwhel-
med

med with Barbarisme)
but also that she did as
then bring forth unto
the world learning,
wisdom and true re-
ligious vertue, which
above all these are most
highly to bee honou-
red. And although
some fresh water foul-
diers (who never saw
the large Sea of ancient
writers) may imagine
every shallow brooke
of our late pamphle-
ters, to bee the very
Ocean of learning, yet
when overpassing our

To the Inhabitants

mechanical Chroniclers
I looke into Malmesbury
and Hungtington, and
others such as these, yea
and above them in-
to venerable Bede and
Gildas, me seemeth that
traveiling over the bar-
ren *Alpes* I descend
downe into pleasant
and fruitfull *Italy*, or
sayling beyond the
rude *Ethiopians* and *In-*
dians, I arrive on the
coasts of the incompa-
rable Country of *China*.
But falling on this trea-
sure of antiquitie (*Gil-*
das

das I meane) I found
my selfe instantly so de-
voted unto him, that
what for mine owne
recreation, and what
to deceive the tedious-
nesse of my lingring
imprisonment : and
lastly , that they who
are not able, for want
of the tongue to pur-
chase the knowledge
of him in his owne na-
turall Latine, should
not remaine altoge-
ther destitute of so
great riches, I painted
him out though un-

To the Inhabitants

skilfully, yet howsoever
in our *English* language:
In w^{ch} attempt, I found
two especiall difficul-
ties, the one he was in
many places (through
the negligence of them
in whose hands he re-
sted) so over-eaten with
the rust of time, that I
could scarcely discern
his lively Portrature,
the other his sentences
were so long and ob-
scure, that they would
be harsh and disliking
to the reader; yet love
overcomming all, and
pleasure

pleasure drawing mee
forward, I adventured
as touching the first, to
ayme at this Image,
& give a guesse where
I could not determine
the certaintie, and for
the last to set himselfe
(as neere as I could)
according to his pro-
per fashion, knowing
it to be as undecent, to
turne his grave spee-
ches into idle words,
and his long periods
into short sentences, as
to picture a sad man
with a pleasant looke,

To the Inhabitants

and to draw the counterfet of a reverent Iudge not in his robes but in some light attire: Wherefore I must intreate for the obscuritie the readers attention, for the tediousnesse his patience, and for mine owne enterprise his pardon.

The cause
why *Gildas*
alledged
almost only
the Scriptures.

One silly writer unskilfully noteth how *Gildas* (leaving all authorities of men) followeth only the Scriptures, little considering that he intending
to

to reprove the depraved lives of Princes and Prelates, could finde no Patrons so worthy and able to protect him, as the volumes of the holy Prophets, who bent all their powers to batter downe the enormous offences of Governours: as for the Church having not long before (by the conclusion of the primitive persecution) overcome her most grievous enemies, and instantly

To the Inhabitants

stantly afterwards incountring with her unnaturall rebels, the horrible *Arians* and others, she could hardly yet finde a time to suppress these abuses, and for the Doctors who were some of them but lately dead, and others as yet unborne, the later were not extant, and the former had not by continuance of time received their strength and glory; for if I may compare small things unto great
Authors

Authors are like coates
of Armes, which by
antiquitie purchase
commendations.

Another matter not
onely cavilled at by the
former carper, but ob-
served also by *Pollidor*
Virgill is, that in most of
the citations of the ho-
ly Scripture, he very
farre differeth from the
vulgar translation; a
thing not much to bee
merveiled at, for it is
not unknowne unto
the learned, how in old
time there were many
Tran-

Gildas ci-
teth Scrip-
tures not
after the
vulgar
Transla-
tion.

To the Inhabitants

Translations of the Bible, for extinguishing of which dangerous varietie, and establishing of Gods Word in one perfect uniformitie, Saint *Jerome* at the commandement of Pope *Damasus*, Translated the Old Testament out of the Hebrew, and also the New Testament out of the Greeke, whereof *Gildas* could not be ignorant, since he flourished about one hundred yeeres

yeeres afterwards, and
was a man of great
knowledge and wise-
dome; but in respect
this Island had bene
long corrupted with
Heretickes, and now
oppressed with Infi-
dels, it is likely that the
Church in *Britaine* (by
reason of the tumults
of such rebellious and
outragious enemies)
wanting her due pre-
eminence, could not as
yet display the banner
of this reformed Bible,
but marched under the
Ensigne

To the Inhabitants

Ensigne of some other Translation which our Authour speaking generally to the whole Land) hath for conformitie unto the common fashion (as it seemeth) vouchsafed here to use, being especially as apt as any other to reprove the disorders of the Iland, and no way patronizing either the *Arians* or *Pellagians* (the most deadly cankers as then of the Christian Commonwealth) or any other
heresie

heresie; that hath ever
since lifted up her vi-
perous head against the
Church of God.

Another thing very
much to bee lamented
and mervailed at is,
that not onely the tem-
porall Princes; but al-
so the Spirituall Rulers
(whose lives should be
a light unto the rest,
and salt to preserve the
soules of men from
corruption) had at this
time many of them so
degenerated from all
goodnes, as not only it
proze

The reasons
why Bri-
taine was
at this time
so defiled
with vices:

To the Inhabitants

provoked the justice of
God to dispossesse
them of their Country
and give it to their
deadlyfoes the Saxons,
but also made *Pollidor*
Virgill suppose that *Bri-*
taine did never after the
persecution of *Dioclesi-*
an perfectly returne
unto the unity of the
Catholicke Church
again; an opinion by
Gildasses owne words
refelled, for he sheweth
how after the stormy
winter (as hee calleth
it of this persecution,
suc-

succeeded the flourishing spring of true Christian and Catholicke religion; but the Author himselfe declareth some notorious causes of the ruine of as well Civill as Ecclesiasticall discipline, and the first was heresies, for upon this fruitfull seede of the Gospell, came the *Arians*, and scattered the darnell of their detestable doctrine, yea (as he saith) all other damnable Sectaries breathed out
upon

To the Inhabitants

upon the Land, their
venemous poyson, and
not onely this, but also
from the very bowels
of Britaine was borne
that accursed wretch
Pellagius, and shortly
after the death of *Gildas*
were the Britaines over-
whelmed with the
darke some cloud of
the *Quartodecimani* (who
varied frō the Church
of God in celebrating
the feast of Easter, these
truely were the mothes
that did eate the gar-
ment of the governmēt
of

of the realme. Another
was bloudy warre (the
depraver of Civill dis-
cipline, and the Author
of disorder, that for
many yeeres built here
his Fortresse, who as
hee commandeth for
the time all Spirituall
and nationall Lawes to
silence, so hee corrup-
teth the manners of all
Countries through
which hee marcheth;
by the power of warre
were Infidels planted
in the Land, who as
they were professed
foes

To the Inhabitants

foes of the faith of God,
so were their lives
defiled with all offen-
ces; and these also
in all likelihood infe-
cted the *Britaines* with
the plague of their vi-
ces. After the warres
were ended, and *Bri-
taines* together with the
Saxons (like Sheepe and
Goates) continued in
one fold, altogether
for a while the scourge
of misery (which cha-
stised the Christian *Bri-
taines*) terrified them
from transgressing the
Com-

of Britaine.

Commandements of
God, yet plentiful
peace (the Nurse of sen-
suality) so lulled them
afterwards asleepe in
her lap with a seeming
but deceitfull security,
that hereupon sprung
the last cause of their
confusion (to wit) ex-
ceeding wickednesse
sprouting out from the
roote of abundant
wealch: For according
unto Moses; *Incrassatus*
est dilectus, & recalcitra-
uit; incrassatus, impin-
guatus, dilatatus dereliquit
deum

To the Inhabitants

Deum factorem suum, &c.
and even as the Children of *Israel* did sit them downe to eat and drinke, and then arose to play, untill the fury of our Lord was pawred out upon them; so the *Britaines* growing fat in worldly pleasures, and foule in hidious sinnes, continued on in their earthly contentments, untill the sword of the *Saxons* (which was scarcely as yet put in the sheath againe) was by
the

the sufferance of God
drawne out afresh to
deprive them of their
pleasant Country. But
although mine Author
Gildas discovereth the
defects of Princes and
Prelates, yet let no
man thinke that any
Subjects can for the
deadly finnes of their
Superiours, either de-
prive or disobey them,
since neither *David* did
for his adultery with
Bersabee, and murther
of his faithfull servant
Urias, lose his royal-
b ty,

To the Inhabitants

ty, nor yet the Authority of the chaire of *Moses*, was any whit diminished, although *Scribes* and *Pharisees* for a time possessed the same, but that the *Leapers* who were censured were sent to the Priests (although unworthy of their Primacy) and *Caiphas* himselfe (albeit he was the persecutor of *Christ Jesus*) prophesied, because he was high Priest of that yeere; all which I professe against the Heretickes

tickes who have per-
versely maintained the
contrary. Neither yet let
any man falsly imagine,
that the Land was
wholly as then drow-
ned in iniquities, for (as
Gildas doth in 2 places
apparantly manifest)
there were diverse at
that very time, whose
vertues he doth most
highly commend and
reverence.

Now before I doe
harbour in the Haven
of my desired end, I
must of necessitie passe

To the Inhabitants

by three rockes of exceeding danger, the invectives (I meane) of *Gildas*, against some sorts of people most happily combined under his Majesties government, the first the *Britanes*, the most auncient inhabitantes of this Island, the other the *Irish* together with the *Scottish*, and *Pictes* who next possessed part of the Land, and last the *Saxons* and *English* who have very long enjoyed the most large

large and fruitfull portion of the Country. The Britaines not onely by the pen of Sir John Price (a learned Knight and writer of theirs) suspect *Gildas* for a Libeller, but doe hardly also sustaine other Authors, who alledge also out of him any thing that may seeme disgracefull to the Nation, unto whom truely as I have ever borne all due respect and tender affection, so doe I most
b 3 hum-

To the Inhabitants

humbly crave their
pardon in a word or
two without offence,
to defend their wise
and worthy Countrey-
men whom I may well
compare unto a father
who (correcting his
childe) telleth him one-
ly of his faults and im-
perfections, or unto
the Prophets who in
old time reprov-
ing the *Israelites* did lay no-
thing before their eyes
but their sinnes and
offences, or to the man
in the Gospell who
labou-

labouring to make his
vine bring forth the
desired fruit; dresseth
the roote with unsavo-
ry dung. He doth not
declare as now (Ore-
nowned Britaines)
how yee releived your
friends the Galles a
gainst the invincible
Legions of Caesar, how
valiently yee defended
your Land against his
conquering army, how
one King of a little cor-
ner of your Island (Si-
lures or South-Wales I
meane) maintained
warre

To the Inhabitants

warre against the
whole power of *Rome*
and the world; and af-
terwards onely by mis-
fortune falling into the
hands of his honorable
enemies, was by them
held in equall estima-
tion for worthinesse,
with *Perfes* the succes-
sour of *Alexander*; but
for valour with *Alexan-*
der the great himselfe,
he nameth not your
victorious *Vortimer*, nor
yet your invincible
Arthur who in twelve
foughten fields over-
threw

threw your cruell
enemies the Saxons, he
leaveth those discour-
ses to his Chro-
nicle which Henry
of Huntinton in the
actions of Arthur ci-
teth, hee revealeth
now onely your re-
proaches, but why?
because hee would re-
forme your abuses;
hee chasticeth your
vices, because hee
would cherish your
vertues; he aggravateth
your offences *ut sugeret*
mel de petra oleumque de

To the Inhabitants

saxo durissimo, that hee
may strike the fire of
grace out of flinty
hearts, and bring the
oyle of Charity out of
stony minds; he saith
the *Romanes* did con-
quor yee, not so much
with Armes as with
the threatens of their
countenances, but tel-
leth not how before
that yee encountred (as
most true it is) with
their puissant power;
and what was it (alas)
for the naked to re-
sist the armed, for them
who

who were altogether unskillfull in the order of fight to joyne in battell with the best practised souldiers, and one little Island to contend with the whole world? Yee fell with the generall calamity of the earth, into the subjection of the *Romaine* Empire. But afterwards (they say) ye were unfaithfull because yce killed them who were left in authoritie over yee: And who can tell what occasion

To the Inhabitants

casion they offered yee
to execute that slaugh-
ter upon them : wee
see the cruelty that
commonly all Con-
querous exercise on
their subjects ; experi-
ence teacheth that all
almost are tyrannous,
and few or none mo-
derate ; yee wrought
the like stratagem. as
the *Cecilians* did, after-
wards on the *French-*
men ; why are yee so
foulely condemned as
unfaithfull , but be-
cause it succeeded un-
hap-

happily? For ye were
upon this occasion
troden under the feete
of your enemies; it is a
Proverbe that never
Rebell prevaileth a-
gainst his Prince, and
what is the reason?
but this, if hee prevai-
leth hee is no Rebell,
but usurpeth rather
the title of a reformer
of the Common-
wealth, I doubt not but
King *John* and *Henry*
the fourth, if they had
not obtained the roy-
all garland, had beene
registred

To the Inhabitants

registred for rebellious
traytors, although now
they are ranked among
the famous Princes:
so actions are measu-
red not according to
the intents, but after the
events. But hereupon
ensued your misery
and reproach, ye were
again overcome (as
he saith) without re-
sistance, and therefore
not accounted valiant!
and did not the Iewes
(who were truly as
couragious a Nation
as ever was on the
earth)

earth) open the gates
of *Ierusalem* to *Alexan-*
der, because they could
notwithstand him? did
not the *Persians* (those
conquerours of the
world) flye the face of
the *Macedonians*? and the
Persians and mighty
Macedonians submit
themselves to the *Ro-*
maines? did not those
nations who for war-
like glory excel-
led all others, runne
away as sheepe
before these *Italian*
Lyons? and why
should

To the Inhabitants

Should we then accuse
the *Britaines*, (who
were in respect a small
handfull and never
knew the Art of war)
if they resisted not the
Romanes who had three
parts of the world at
their commandment,
and were the most ex-
pert souldiers that ever
marched on the earth?
The *Britaines* upon this
became captives! and
what Nation was not
in subjection to the
Romaines who held the
earth as a slave in bon-
dage

dage and ruled her
Kings as if they were
but servants? These
things (noble Britaines)
Gildas somewhat bit-
terly recounteth, but
why? that he may with
the knife of correcti-
on, prune avway your
superfluous and dead
branches and leaves of
vaine glory and other
vices. But although he
sweyeth throughout
his vvorke in great au-
steritie, yet can he not
so conceale the fire of
his fatherly affection;
etobd but

To the Inhabitants

but that it flameth out
very often to your sin-
gular commendation.
Yee were at the first
termed unfaithfull, up-
on what occasion I
have declared; but af-
terwards hee sheweth
your faith in the high-
est degree, in professi-
on (I meane) of the
Christian religion, in
suffering terrible perse-
cution, in obtaining
most glorious martyr-
dome: your flight is
objected as reprochfull
vnto ye, but when?
before

before yee had the
knowledge of warfare,
but after ye had atchie-
ved the art thereof, hee
writeth how under the
cōduction of *Maximus*,
ye overthrew, though
unjustly, yet most valir-
antly two Emperours
of the world: but the
lively blood of *Britaine*
being extended into
forraigne Nations, and
there extenuated, and
lastly, by misfortune
extinguished, the en-
trailes and heart of the
Island began at home
to

To the Inhabitants

to grow weake and
cold, which made her
body so long oppressed
with the invading dis-
eases of the *Scottish*,
Pictes, and *Irish*, and
lastly, almost killed
with the deadly plague
of the *Saxons*: and did
not the like befall unto
the *Romans* themselves
who having wasted
their strength in over-
comming and keeping
other Countries in o-
bedience, became in
the same sort weakned
at home, and so fell in
the

the end to be a prey,
and spoile unto o-
thers? All this is but
the course and chance
offortune, or rather the
high pleasure of God,
to teach us that in this
world there is nothing
permanent. And againe
our Authour not con-
tayning himselfe, brea-
keth out into a singular
report of your vallor,
when (in the reproofe
of *Maglocune*) hee saith
that your Souldiers
were so couragious, as
their countenances in
battle

To the Inhabitants

battle were not unlike
the terrible lookes of
young Lions. But that
I may passe to the rest,
and so conclude this
point, he doth so high-
ly extoll the Country,
Castles, and Cities of
Britaine, as truely I am
out of doubt the Island
hath never since that
time flourished in the
like glory as then it
did: and who so think-
eth mee deceived, let
him but looke into the
histories of the *Romans*,
where he shall reade of
the

the Emperors, that did
in this land of *Britaine*
continue or finish their
lives, where among
the rest hee shineth in
most eminent Majesty,
who shutting up the
temple of hellish ido-
latry, did first set open
the gates of the Catho-
like Church, and of her
peaceable God, Iesus, I
meane that *Constantine*,
who being borne in
Britaine, & of a *Britaine*
Saintly Mother, tooke
on him the Emperiall
dignity, in this very
Island,

To the Inhabitants

Island, vvhether so many
governors of the vworld
vvould never have
made their royall resi-
dence, had not the
Country beene both
fruitfull and civill, but
barren and barbarous
as the *Romanes* at their
first entrance supposed
thesame to be. Lastly,
he manifestly declareth
that the land vvas as
then also furnished
vvith learning, because
(vvriting generally an
epistle unto the Coun-
try) he useth the Latine
tongue,

tongue, which as it had
 beene a great folly in
 him to doe, if the same
 had not beene univer-
 sally understood, so
 doe I verily thinke if
 the like worke in La-
 tine were at this time
 presented unto the
 realme, it would little
 profit without an In-
 terpreter.

The next sort some-
 what bitterly taxed by
Gildas, are the *Scottish*,
Pictes, and *Irish*, who
 are reprov'd as blou-
 dy and barbarous: but
 c when?

The excuse
 of the in-
 vective of
Gildas a-
 gainst the
Scottish and
Irish.

To the Inhabitants

when? before ever they
received the light and
heate of civility, which
from the Sunne of the
Romane Empire did
spread throughout all
Countries, and un-
doubtredly made a sin-
gular preparation to
the Almighty Grace of
the holy Ghost, that
afterwards replemished
the whole world; but
after they had accepted
discipline, and were
reduced into better or-
der, and cheefely above
all had imbraced Chri-
stian

stian and Catholike religion, then behold what these Benjamins proved, who by the British Jacob (Gildas I meane) are termed *Lupi rapaces* ravenous Wolves? See if that was not truely fulfilled in them which was rightly prophesied of that worthy Benjamin S. Paul, which is *Mane rapit vespere dividit escas*, in the morning or at the first they gained their booties by spoyling, but in the evening or at the last

To the Inhabitants

last they distributed
their foode or baites;
what foode? but to
satisfie the hungry
soules of men: what
baites? but to catch
such fish as might
serve for the festivall
table of our Saviour:
Looke into *Wales* and
Cornewall, and see how
many Townes beare
yet the names of *Irish*
Saints, who harboured
there, not as before to
punish the *Britaines*
with death, but to
draw them to the re-
wards

wards of eternall life !
Peruse the histories of
the Countries beyond
Humber, you shall read
how the *Pictes*, and in-
habitants of *Scotland*,
who sometimes broke
downe the Northerne
fortifications, and in-
vaded the Land, did
afterwards beate down
the Bulwarke of hell,
delivered the soules
which sinne did with-
hold in bondage, and
made them the blessed
captives of Christ, men
undoubtedly of rare

To the Inhabitants

holinesse, and unspotted conversation, had they not beene a little blemished with an erroneous opinion, about the celebration of *Easter*, which as venerable *Bede* signifieth continued the longer among them, because inhabiting in a farre removed region of the world, they had not heard of the *Cannons* of the Church which commanded the contrary. Moreover as our Saviour did feede them bodily,

dily, whom before he
refreshed spiritually, so
did they of Scotland, not
onely with the bread
of life, releve their
neighbours, but also
received the Britaines
(when they were ex-
pulsed out of their
Country by the Saxons)
into their bosome, and
suffered them quietly
to inhabit by them in
Cumberland; and with
like charitable affecti-
on entertained also the
Saxons with their Prince
Edgar, when they fled
from

To the Inhabitants

from the countenance
of the victorious Nor-
man, *William* the Con-
querour. And as tou-
ching their old barba-
rous misbehaviour
(which *Gildas* here
mentioneth) we have
no more reason to
upbraide the *Scottish*
therewith, then to cast
in the teethes of the re-
fined *Italians*, what
their Country was be-
fore *Saturne* did first
instruct them in civili-
ty, being a time so
overgrowne with rud-
nesse

nesse as the Poets doe
thereupon wittily de-
scant, that men of that
age were borne out of
the trunckes of trees.
For in proceffe of time
by carefull diligence
commeth the corre-
ction and amendment
of Countries, and by
carelesse negligence fal-
leth the corruption
and destruction of Na-
tions.

The last are the Sax-
ons and *English*, called
by him a people odious
to God and man, to
c 5 God

The excuse
of his se-
uere cen-
suring of
the *English*.

To the Inhabitants

God, because they were
Idolatrous Infidels; to
man, because they mur-
thered and oppressed
the Christian Britaines,
and although he enlar-
geth himselfe in the
dispraise of the Nati-
on, let no man never-
thelesse suppose that he
uttereth this of any
malice as stung with
the dreadfull miseries
with the which they
vexed his Country:
For who knoweth
not that the *English*
were in his age ene-
mies

mies of Christ, religion, and the Land: But according to *Esay*, In the dennes wherein dragons did formerly dwell, greene reedes and rushes did afterwards grow; and after the sentence of *Hosea*; Where it was sayd ye were no people of mine; there shall the same persons bee named the sonnes of the living God. Yea the Lyons, the Liberds, the Beares, and the Wolves shall (as the Prophet writeth) quietly lodge and live with Oxen, Sheepe,

To the Inhabitants

Sheepe, Kiddes, and Calves, and a little child (no doubt the Sonne of the Virgin) shall governe them all. For if ever the wilde Olive were changed into the rightfull Olive of our Lord, or if ever tree brought forth the true fruits of goodnesse, then were both these undoubtedly verified in the Saxons: For although they came but lately into the Vineyard, yet having entred, they laboured diligent-

ligeritly; and underta-
king the race of a Chri-
stian life, they ranne
most swiftly, and gai-
ned the garland victo-
riously; and who so
thinketh I excede in
their commendation,
let him but cast his
eyes round about this
Realme, and hee shall
see the Churches and
Monuments of religi-
on (some few onely
excepted) altogether
founded by them; and
that vve may leave the
dead buildings, and
come

To the Inhabitants.

come to the lively
stones of the heavenly
Jerusalem; how are the
Provinces, shires, and
Parishes of the Land se-
verally adorned with
mighty number of
English Saints, and if
we may measure by the
Governours, what the
people were (since un-
to the examples of
their Rulers, the sub-
jects are commonly
conformable) let us but
consider the royall off-
spring of the *Saxons*,
and we shall finde that
never

never in any land so
many Princes left their
worldly estates to em-
brace Christian pover-
ty, and draw in the
Yoake of our Saviour,
and never so many of
Kingly blood were
canonised in the hea-
venly Register, as in
this our Country; what
shall I say more, *In om-*
nem terram exivit sonus
eorum, their renowne is
spread over the whole
world, and their glory
fixed above the firma-
ment, in so much as

William

To the Inhabitants

William of *Malmsbury*
deriving the Pedegree
of holy *Edward* the
Confessour, sheweth a
descent, not onely of
Kings but also of Saints
so as to the Church
then among us those
Words of *Esay* may be
fitly applyed, *Reges ser-*
vient tibi : and againe,
Mamilla regum lactaberis,
Kings shall doe service
unto thee, and with the
teates of Princes thou
shalt be nourished. Let
us leave the heavens
and returne to the
earth,

earth, was the glory of
the Saxons, which now
mounted in blessed
vertues above the Skie,
bounded here below,
only in the Cloystures
of Monasteries. No,
but as the shadow fol-
loweth the body, so
likewise ensued all
commodities requisite
in a well ordered regi-
ment, and first as tou-
ching learning (which
manureth the mindes
of men, and maketh
them in due season
bring forth their time-
ly

To the Inhabitants

ly frunes) they founded both the Vniversities of Oxford and Cambridge: For the ancient lawes, the most excellent helme which steered the state, the bridle which restrayned distempered wils, and the very soule of the body of the Commonwealth, they were by them chiefly framed: and did their prayse onely consist in matters of pietie and peace? and was not their warlike glory equall to their

their civill govern-
ment: not so truely:
but as a well compa-
cted body hath bones
and sinewes: futable to
the head; so was their
powerfull strength an-
swerable to their other
vertues, and not onely
of singular prooffe at
home; but also obtai-
ned a most high com-
mendation abroad in
forraigne Countries:
All which heroicall
actions they accompli-
shed in lesse than five
hundred yecres not-
with-

To the Inhabitants

withstanding they were during the same time almost continually either invaded by strangers, or molested by unquiet neighbours.

And thus have I somewhat enlarged my selfe in declaring the undoubted worthinesse of these three Nations, because I shall be enforced in this my translation to discover their ancient imperfections; neither have I used this commendation as sugar, Whereby

by these distastfull
 pills may bee the
 better swallowed, but
 of purpose to shut
 up their mouths who
 otherwise might per-
 haps despightfully up-
 braide them with these
 old offences, which
 truly they have no
 more reason to doe,
 than those irreligious
 tongues who (audaci-
 ously talking of the
 blessed Apostles) call
 Saint *Peter* the denyer
 of his Master, Saint
Paul the Persecu-
 tor,

To the Inhabitants

tor, Saint Matthew the
Publican, for if wee
should be esteemed as
we have beene, what
were we other than the
children of wrath, but
by the grace of God
we are as we are, and
I beseech Christ his
grace may not be voyd
in us.

How the
Kings Ma-
jestic is de-
scended of
the blood
royall of
these three
Nations.

And now verily it
is with great applause
to be received, that it
hath pleased God to
make the royall lines
of these three severall
people to meete in the
Cen-

Center of his Majesties
 person: For of the first
 (I mean the Britains)
 he is come by his last
 and best knowne de-
 scent out of our Coun-
 try, to wit the daughter
 of Henry the seventh,
 whose Grandfather
 Owen Theoder was of
 their Princely blood:
 For the second, as cleere
 as the Sunne, hee is by
 due originall lawfull
 King of Scotland: and
 for the third, it is
 knowne to those who
 have any experience
 in

To the Inhabitants

in antiquities, that
Margaret (from whom
all the Kings of Scot-
land have these five
hundred yeeres issued)
was the onely true in-
heritrice unto her
great Vncle *Edward* the
Confessour, and her
Grandfather *Edmund*
Ironsides; and in one
word to all the Saintly
Saxon Kings of Eng-
land, so as a lineall
right hath from that
time hitherto remai-
ned in Scotland, al-
though *William* the con-
quering

gaining Normans did by
the sword (an especial
defender of kingdomes)
not onely obtaine the
actuell possession of
the Realme, but also
ever since leave the
same unto his posterity.
And yet moreover
that none of the Nor-
man race may in his
Majesties enjoying of
the Kingdomes finde
themselves agrieved,
God in his wisdom
also disposeth (as to the
whole realme it is
most apparent) that he
d like.

To the Inhabitants

Alkewife rightly deri-
veth this title from the
offspring of the Con-
querour. Yea and that
the Danish too (if any
now remaine who
were planted here by
their puissant Lords)
may have no cause to
repine, behold the
Queene his Majesties
Wife and their Sonne
our Prince, of excee-
ding hope, are come of
the Danish, among
whom that renowned
Canatus was sometimes
King of this Land, in
whom

whom it is hard to determine whether his devotion to God, his great conquests, or his generall clemency deserved highest commendation: In all which is to be considered how God of his goodnesse hath in one man conjoyned these mighty houses, vvhich were not onely for descent and Country sometimes so diuerse, but also in deadly hatred so far disagreeing, and in bloody wars so
d 2 violent

To the Inhabitants

violent and contenti-
ous, not unlike the
frame of a perfect bo-
dy, which is contrived
of the foure contrary
and repugnant ele-
ments; and also that
those people which
since the confusion of
Babylon were ever seve-
rall, should as loving
brethren be now uni-
ted in his Majesties
Kingdome, even as the
Rivers which arising
from contrary regions
of North and South
doe notwithstanding
fall

fall into one maine Sea,
and are made in the
end one mighty wa-
ter; For as you shall
perceive in this ensu-
ing treatise, the *Britaines*
and *Saxons* were not
onely sundry Nations,
but also in discord
most dissenting: to
number the battailes
that were fought be-
twene them, were an
endlesse labour, they
confronted either o-
thers many hundred
yeeres in continuall
hatred, three Langua-

How the
Saxons and
Britaines
are united
in this
Realme.

To the Inhabitants

ges were most different, their lawes & customs divers; the *Britaines* distressed and dispossessed of their noble, fertile, and Native soyle, and driven by the power of their adversaries to live poorly in the barren mountaines of *Cambria* or *Wales*, the English invaders raigneth and disposed freely of all the rest of the Land: untill it pleased the God of peace to make an end of all controversies.

The

The English in time
having overcome them
received the Britaine
into the body of their
Commonwealth and
kingdome, they never
excepted at the diver-
sities that had bene
betwixt their lawes
and ours, they saw how
in this very realme the
Normans had agreed
before under one selfe-
same rule and regiment
with the Kentish Sax-
ons, notwithstanding
their legall customes
were of another fa-
shion:

To the Inhabitants

shion: For as by skil-
full Musitians is made
of sundry instruments
one delightfull con-
sort, and as by Lapida-
ries of diverse colour-
red stones, one most
rich Jewell, and as of
the Starres (which va-
ry in severall motions)
proceedeth the perfect
harmony of the hea-
vens: So of these sun-
dry Countries, and
customes of Britaines,
Saxons, Danes, and Nor-
mans, is now framed
one most excellent
monst A B Com-

Commonwealth: Neither yet was it objected that the *Britaines* having beene long starved with oppressing povertie, would greedily raven on the English riches and Possessions, for they were then neerer the time of Christ, and so more perfectly instructed with his Charity, who received the needy and sometimes prodigall child, to bee partaker with his wealthy elder brother, who rewarded

To the Inhabitants

ded him that entred
into his worke at the
latter end of the day,
with as large hire as
the other, who labou-
red from the morning,
who accepted into his
favour as well the Gen-
tiles as the Iewes. And
what ensued hereupon?
hath any English man
beene hereby deprived
of his profit? No sure-
ly; but although there
have reigned; Kings
and Queenes succe-
sively descended of the
Britaine Nation, al-
though

though wee have had
Generalls, Councel-
lours, Iudges, and Ma-
gistrates of that Coun-
try, there was never as
yet any Welchman (as
we call him) boulstred
out by their authority
to afflict the English
with any injuries. The
comodities that flow-
ed from this blessed
union were many: first
the charitie betweene
both Nations, a thing
most acceptible in the
sight of God; the en-
larging of the king-
dome

To the Inhabitants

dome with the addition of so worthy a people; the enriching of the same by making the marches and borders of the Country, (which heretofore lay waste by reason of the warre) now subject to industrious husbandry: the incorporating of that Land as a limbe now of *England*, which was not onely sometimes a continuall adversary, but also ever ready to entertaine and assist any forraigne invasion:

vation: the fortifying
of the power of the
realme with the forces
of those vvhho deteined
them before with disc
cord at home from
augmenting their do-
minion abroad: the
finishing of the un-
speakeable charges of
vvarre and expenses in
maintaining garrisons
on the fronteyres:
the stincking of all
spoyle and stusse; and
the ending of the ef-
fusion of Christian
blood.

And

And now if it be
easier to imitate a for-
mer example, than be
the beginner of any
action; why then doe
not the *English* and
Scottish seeing this
with farre more rea-
dinesse conjoyne in
one? If discorde hath
heretofore raigned be-
tweene them, the like
hath also raged be-
tweene the *Saxons* and
Britaines; if the Lawes
of the one are diverse
from us, the Lawes of
the other have beene

as different, if the dis-
commodities of warre
with the Britaines have
beene so great and
grievous, no lesse have
also beene those with
the Scottish; if the com-
modities of peace be-
twene the Britaines
and us, are so great and
gracious, why should
not the same be also in
like sort betweene us
and the Scottish? the
English and Britaines
were in language most
unlike, the English and
Scottish are of one
tongue;

To the Inhabitants

tongue; and if the names of persons and places doe not much deceive us, the Southerne people of Scotland are either descended of the Saxons, or at the least very much intermingled with the *English* blood, besides that, it is to be supposed that many of them are issued from the *Britaines*, since their confiners in *Cumberland* (which was a part sometimes of *Scotland*) have heretofore beene

Cambro

Cambro or Welch Brit-
taines: For Nations by
Neighbourhood passe
one into another, even
as wee perceive by
neereneffe of property
the purest of the water
to become ayre, and
the finest of the ayre
to change into fire, the
English might also have
justly conceived a jea-
lousie against the *Brit-
taines* in admitting
them into the commu-
nity of the kingdome,
least (as the Lawyers
say) they should have
account-

To the Inhabitants

ted themselves in their
remitter, and upon this
occasion have claimed
their ancient possessi-
on of the Land where-
of in fore passed ages
they were (as they
thought) wrongfully
deprived; which can
no way be objected a-
gainst the realm of
Scotland who (saving
the most righteous ti-
tle of our Sovereigne
Lord to the Crowne)
can make no lawfull
challenge of her fore-
fathers inheritance, but

in robes

com.

cometh as a Prince-
ly Virgin with the
royall portion of a
Kingdome, to bee joy-
ned in marriage with
her husband England;
the banes betweene
England and Wales were
bid with many a terri-
ble battaile; and the
much was made with
bloodshed; but the
union of England and
Scotland was begun in
loving wedlocke, and
established in lawfull
descending issue; Since
it hath therefore plea-
sed

To the Inhabitants

sed God to graft them
both in one stocke, let
no man seeke to rent
them into two sundry
trees, or rather breake
them a sunder, since he
hath formed them into
one body, let none la-
bour to dissever the
members of the same;
since hee hath created
them into one little
world, and encom-
passed it about with
one mighty sea, and
now after thousands of
yeeres reduced into
one entire regiment,
let

let none presume to cut
in two that webbe
which God hath wea-
ued in one, or separate
what hee hath joyned,
or spurne against his
providence.

It is no new thing to
see the greatnesse of
Kingdomes encrease
by the union of Coun-
tries; for to omit the
Assirians, *Persians*, and
Macedonians, who not
onely flourished in the
former and more un-
knowne ages of the
world, but also for the
situa-

How other
Kingdomes
have in-
creased by
Vnions.

To the Inhabitants

situation of the regions
are farre distant from
us, and to consider a
little of the Romanes
and other more fami-
liar and adjoyning Na-
tions who have in latter
dayes growne to the
height of their re-
nowne, did not those
Iron legges of Daniels
statue, the Cittie I
meane that swayed o-
ver the universall
world, gather her first
arising strength, by re-
ceiving divers Territo-
ries (which shee sub-
dued)

ducted) into the corpora-
tion of her common-
wealth? did not the
French by combining
sundry Dukedomes
and Earledomes toge-
ther (of which some
to our cost and losse
we have good cause to
remember) become
the most ample and
fruitfull Kingdome of
all Christendome? was
not *Spain* within these
few hundred yecres
distracted in severall
pettie Dominions, the
beames of whose glo-
ry

To the Inhabitants

ry by intermarriages
conjoyning in one are
growne, doe not one-
ly shiner through many
parts of *Europe*, but al-
so to the East and West
Indians? The Dutchy
of *Burgundy* the gar-
den of Christendome,
was not sometimes di-
vided in the small prin-
cipalities of *Flanders*,
Henault, *Holland*, and the
rest, all which are now
by uniting of houses
gathered into one Co-
ronet of exceeding
beauty? But let us
leave

leave travailing abroad
and returne home in-
to our owne Country;
were not the Saxons
and *English* severed in
seven smal kingdomes,
and afterwards by con-
quest brought into one
whole Monarchie?
Were not the *Britaines*
or *Welch* divided in
three sundry regi-
ments, and hath not
the force of the *English*
fornace melted all their
crownes into one
mighty streame of
gold, and like the rod
e of

To the Inhabitants

of *Moses* devoured all the rods of the *Magicians*: and if we but enter into the histories either of our owne Iland or otherwise of these forraigne Nations, shal we not every where easily finde, that as by divided Kingdomes there came nothing but discord, poverty, and debasements, so from united powers groweth tranquility, plenty, and magnificence: we see the water of a great poole
con.

conserueth it felfe,
which if it were sepa-
rated in small plashes
would be quickly ei-
ther dryed up with the
sunne, or soked downe
in the earth, and it is
well noted by Saint
Gregory, writing upon
Saint *Luke*, that at the
comming of our Savi-
our, the Common-
wealth of *Rome* was
in her perfection, be-
cause shee was contei-
ned under the govern-
ment of one Empe-
rour, and how the
e 2 King.

To the Inhabitants

Kingdome of the Jewes
ranne then to confusi-
on, in regard it was
distributed into sundry
Seignories, grounding
his reason on those
words of Christ, with
which I will end this
point, *Omne regnum in se
divisum desolabitur*, Eve-
ry Kingdome divided
in it selfe shall fall to
desolation.

Shew not therefore
your selves (as the Poet
saith) so farre removed
from the Sunne (which
is the authour of wise-
dome)

dome) that ye should
seeke with envie to
hinder the rayfing of
that frame which God
hath so charitably buil-
ded, but rather as the
same Poet in the per-
son of *Dido* uttereth,
that a *Trojan* and *Tirian*,
shall by her with e-
quall affection bee re-
spected, so let us all
with one voyce, pro-
nounce that *English* and
Scottish shall by us now
with love alike be en-
tertained. Neither yet
if the matter it selfe can

To the Inhabitants

How uni-
red nations
have been
called by
one gene-
ral name.

be concluded, let there
bee any difference a-
bout the name of this
Kingdome: for as it
hath beene usuall to
unite Nations, so hath
it beene as common
to call united Nations
by one name; Al-
though *Greece* had in
times past beene divi-
ded into many Com-
monwealths and Prin-
cipalities, yet being all
subjected afterwards
under the dominion
of one, the former
names vanished away,
and

and the whole was renowned by the name of the Empire of Greece, the like was of Italy, whose severall governments being gathered into one were all intituled by one name; the Aquitanes, Celtes, and Belgickes were in former ages comprised under the name of Galles, and having beene afterwards severed in sundry Provinces, are now almost all conjoyned in one entire famous

To the Inhabitants

Kingdome, which after the name of the most puissant part thereof is termed *France*; our Ancestors not many yeeres since did familiarly know *Castil*, *Arragon*, and others, which are all now universally converted into one mighty name of *Spaine*; so were the *West Saxons*, *Mercians*, *Norfolcians*, *Northumbers*, and the rest of the *Saxon* Sovereignties, changed by our Monarch *Egbert* into

into the potent and glorious name of *England*: and *Scotland* doth in like sort not onely comprehend the *Scots* but also the *Hebrides* and others; If therefore this hath beene so greatly practised, let us not refuse to follow so many worthy presidents, especially since it is not required at our hands that we should assume a newfound name, but the most ancient name of the whole Island,

How conveniently the name of *Britaine* agreeth to the Kingdome of the whole Island.

To the Inhabitants

the most famous name
by which it hath beene
knowne to all the
mighty Emperours of
Rome, and blazed
throughout the world,
the most learned name
as the bookes of the
Latines, and all other
tongues and languages
doe largely witnesse,
and lastly the most ge-
nerall name of all the
inhabitants, for what
are the *English*, *Scottish*,
and *Welch*, but three
parts of the whole
large and most beauti-
full

of Britaine.

full Island of Britaine?
And surely as it were
absurd in familiar
speech of London to
tearme it after the
names of the particular
Wards or companies
of the City, and not
according to the entire
Corporation, or to call
any Shire of the
Realme, after the Hun-
dreds or divisions of
the same, and not ac-
cording to the well
knowne title of the
whole Country, so is
it as farre against all
reason

To the Inhabitants

reason that our little world of Britaine being now included in one Kingdome, should be dissevered in names that would but ever rubbe up the remembrance of former injuries, and be Nurser of dissention, which his Majestie not unlike that ancient *Romulus* seeketh providently to abolish, and making a skilfull mixture of the *English*, *Scottish*, and *Welch*, laboureth now to sever them all into three distinct

of Britaine.

stinct orders, of the Nobility, Gentry, and Cominalty, of his entire Realme of great Britaine, vvhich being of three sundry people framed into one happy Soveraigntie, I beseech the Almighty Trinity, to bring to a most perfect Vnitie.

Thus have I vvith more good vvill than good skill presumed upon the mention of these three people to leape rashly into the matter of the union, where.

The Conclusion.

To the Inhabitants

vvherein although I
may bee condemned
for vvant of discre-
tion, yet no man shall
ever accuse mee for
lacke of indifferen-
cie.

Here



Here beginneth the
Prologue of *Gildas*, sur-
named the Wise, as
touching the overthrow of
Britaine, with his lamenta-
tion upon the same: be-
ing a sharpe reprehension
of the Princes
and people of
the Land.



Whatsoever I shall
throughout this
Epistle of mine,
rather by way of
lamentation than declamation
prosecute with mine un-
worthy, but wellwishing pen;
let no man suppose I declare
the

The Prologue.

the same with any affectation
of despising others, or vaine-
ly esteeming my selfe better
than all the rest, (being alas
the man, who with weeping
complaints bewayleth the
common losse of all goodnesse,
and the increasing heape of
mischiefs) but rather com-
municating my sorrow on the
discommodities and miseries
of my Country; and on the
contrary side my comfort on
the reformation of the same.
Because it is not now my de-
termination so much to report
the dangers of the bloody bat-
tles of most valiant souldi-
ers, as the perils of stothfull
men. In silence have I (I con-
fesse) with exceeding greefe
of my heart (as God the sear-
cher of all secrets is my wit-
nesse)

The Prologue.

nesse) passed and over slipped
full tenne yeeres space or more,
mine unskilfullnesse, together
with my vile basenesse over
(as at this instant) curbing
me that I should not presume
to write any so little an admo-
nition. I did notwithstanding
reade how the admirable
Lawgiver for the misdoubt-
ing of one onely word never
entred into the desired land.

* How the sonnes of the Priest
for offering with other fire
than was commanded, by a
sudden death perished; how
the people that broke the
word of God, being * six hun-
dred thousands, yea, and they
most deare to him, (* as whose
smootheſt way, was the sands
of the deepe red sea, whose
meate * the heavenly bread,
c 2 whose

* Moses.
Num. 20.
12.

* Levit. 10.
1.

* Num. 14.
18.

* Exod. 14.
22.

* Exod. 16.
14.

The Prologue.

* Exod. 17.
6.

* Exod. 17.
11.

* Num. 21.
6.

* Num. 14.
45.

* Deut. 1.
45.

* Num. 11.
1.

* Iosu. 3.
16.

* Ios. 6. 20.

* Ios. 21. 24

* 2-Sam.
21. 1.

whose * drinke, the new water
passing out of the Rocke,
* whose invincible army, but
onely the stretching up of
hands,) all these (two upright
men excepted) to have dyed
through * serpents, * sword,
and * fire, here and there a-
long the desarts of Arabia;
yea, after the entrance of the
unknowne * gate (as it were)
of Iordan, and their * adverse
Cities wals, by the onely sound
of trumpets through the com-
mandement of God over-
throwne, one silly cloake, and
a little gold presumptuously
taken of the accursed spoile, to
have beene the slaughter of
many men; how the breaking
of the league made with the
* Gibionites (yea though the
same were through subtil-

The Prologue.

ty extorted) was also to
some their destruction. I have
read the complaining cries of
the holy Prophets poured out
for the finnes of men, and e-
specially those of Ieremie,
with his fourefold * Alpha-
bet, lamenting the ruine of
his Citie. I saw no eover in
this our time (as he in former
bewailed) * The widow City
now sit alone, sometimes re-
plenished with people. The
Lady of nations, the Prince
of Provinces, (to wit the
Church) to be made tributa-
ry; * The gold obscured the
most excellent colour (which
is the beauty of the word of
God) changed. The sonnes
of Sion, (that is of our holy
mother the Church) some-
times famous and clothed
in

* Ieremies
foure La-
mentations
written
with the
order of the
Hebrew
Alphabet.

* Thren. 1.
1.

* Thren. 4.
1.

* Thren. 4.
2.

The Prologue.

* Thren. 4.
7.

in the purest gold, to have embraced dung; And that which to him as a principall man to me also (though an abject yet howsoever) encreased this mountaine of sorrow, whilest beforehand hee lamented them, living as yet so famous in their flowing prosperity that he said, * Her Nazarens were whiter than snow, redder than the ancient Ivory, fairer than the Sapphire. Beholding in the old Testament, these and many others as certaine looking glasses of our life, I turned me also to the new, and there the shadow now ceasing, and the light more clearely shining, more plainly did I reade, what before perchance was obscure unto me; I did reade (I say)

The Prologue.

say) that our Lord hath said,

* I came not but to the lost
sheepe of the house of Isra-
el; *and yet on the other side,*

* But the children of this
kingdome shall bee cast into
outward darknesse, there
shall bee weeping and gna-
shing of teeth. *And againe,*

* It is not good to take the
bread of the children, and
cast it unto dogs. *And also,*

* Woe be unto you Scribes
and Pharisees, hypocrites.

I heard, * Many shall come
from the East and the West,
and sit with Abraham,
Isaac, and Iacob, in the king-
dome of heaven: *And on the
contrary part,* * And then shal

I say unto them, Depart
from me yee workers of ini-
quity. *I haue read,* * Blessed

are

* Math. 15
24.

* Mat. 8. 12

* Mat. 15.
26.

* Mat. 23.
13.

* Mat. 8. 11

* Mat. 7. 23.

* Luc. 23.
29.

The Prologue.

* Mat. 25.
10.

* Mar. 16.
16.

Rom. 11.
17.

are the barren, and the teats
that have not given sucke;
And in contrary position,
* They who were ready
entred with him to the ma-
riage, afterwards came also
the other Virgins, saying,
Lord, Lord, open unto us, to
whom it was answered; I
know yee not. I did truly
heare, * Who so shall be-
leeve, and be baptised, shall
be saved, but who shall not
beleeve, shall bee damned.
I did reade from the penne of
the Apostle, that the branch of
the wilde Olive was grafted
on the good Olive, but not-
withstanding should be cut off
from the community of the
roote of his fruitfull fatnesse,
if hee carry not himselfe in
fearc, but rashly entred into
high

The Prologue.

high secrets. I knew the mercy of our Lord, but dreaded his judgements. I praised his grace, but trembled, that every man shall receive according to his workes. Seeing the sheep of one folde, unlike in fashion, worthily I commended the most blessed Peter for his full confession of Christ, and condemned most miserable Iudas for his thirsting covetousnes. I praised Stephen for his glorious crowne of martyrdom, but reprov'd Nicholas as miserable in respect of the shamefull marke of his uncleane heresie. I did assuredly reade, * They had all things in common : but likewise, * Why have yee conspired to tempt the spirit of God. I did on the other side behold

* Act. 4. 32

* Act. 5. 9.

The Prologue.

to how great a security men of
our age were growne, as if
there rested no cause at all of
feare. Wherefore considering
with some, whatsoever com-
punction of heart, full often
in my amazed minde these
things, and very many other,
which because of brieftnesse I
have determined to omit. If
(quoth I) our Lord hath not
spared his people so peculiar-
ly chosen out of all Nations,
his royall race, and his solely
Country, (to whom hee said,
* My first begotten Israel,)
If not her Priests, Prophets,
Kings, throughout the revo-
lution of so many Ages, if not
his servant and Apostle, and
members of his primitive
Church, when they wandred
from the right way: what will
be

* Exod. 4.
22.

The Prologue.

bet hen doe against such deformity of this of our present time, on the which, besides the unspeakable and monstrous sinnes that it hath in common with all the wicked of the world, have also fallen, that naturall quality (as it were) and irrecoverable and inevitable burden of folly and inconstancy? What? (I speake to my selfe) hast thou (oh wretch) so great a care cast upon thee (as though thou wert some eminent and most high Doctor) that thou shouldest withstand the billowes of so violent a streame, and keepe the charge committed into thy hands, against this race of invetrate vices, which throughout the space of so many yeeres, have without interruption
f beene

The Prologue.

beene spread and continued?
Hold therefore thy peace, for
otherwise thou wilt bid the
foote see, and the hand speake.
Behold and plainly confesse.
Britaine hath rulers, she hath
watchmen. Why dost thou goe
about thus trifling to mutter?
Shee hath (I say) shee hath if
not more, not lesse then a just
number, but because overpres-
sed with so great a weight they
bend under t^eir burthens,
they have not left them a time
of breathing, My senses there-
fore as debtors joyned in one
obligation with these and such
like objections yea rather more
biting mutually forebusied
themselves, they (as I have
said) no small time (ha-
ving read there is a time of
speaking, and a time of hol-
ding

The Prologue.

ding ones peace) as it were in a Eccles. 3.7.
cumberfome narrow paffage of
feare, with wrafling flrived,
the Creditor notwithstanding
at the laft prevailed and gained
the victory, faying, If thou art
not of that audacity that (a-
mong the profetical creatures,
who in regard of the gift of
reason, have the next rooms to
the Angelicall meffengers)
thou doft not feare to be mar-
ked with the comely note of
golden liberty, refufe not yet
at leaft the affection of the un-
derftanding Affe, to that
dij dumbe, but then infpired
with the Spirit of God, deny-
ing to carry the mitred Ma-
gician who went to accurse the
people of God, and dashing in
the ftreights of the vineyards
his loofned foote, albeit fhee

The hiftory of Baa-
lam and his
Affe.
Num. 22.
23.

The Prologue.

therefore did feele his most
cruell blowes, to whom al-
though unthankfull and furi-
ously in the meane time bea-
ting against all right and rea-
son her innocent sides, she did
as it were with a finger shew
the heavenly Angell threat-
ning with anaked sword, and
crossing his course, whom he
blinded with dull folly, did
not behold. Wherefore in the
zeale of the house of our Lord
and of his holy law, be it that
I am constrained either by the
accounts of mine owne con-
ciits, or the religious prayers
of my brethren, I doe now sa-
tisfie the debt long challenged
at my hands, worthlesse truly,
yet faithfull (as I suppose) and
friendly to all renourred Soul-
diers of Christs band, but grie-

vous

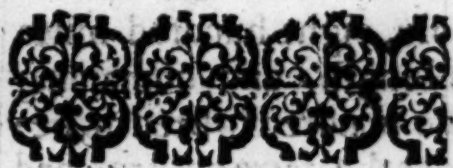
The Prologue.

vous and insupportable to foolish Apostataes; of whom the first, (unlesse I am deceived) will with teares perchance that flow from the charity of God, receive the same, and the last with sorrow, but such as is outwrested from the indignation and pusillanimity of an attainted conscience. But before the performance of my promise, I will (God willing) in few words endeavor to discourse, 1. Of our Countries situation. 2. Of her disobedience. 3. Subjection. 4. And rebellion. 5. Of her second subjection, and dreadfull slavery. 6. Of her Religion. 7. Persecution. 8. Holy Martyrs. 9. And diuers heresies. 10. Of her Tyrants. 11. Of two her wastfull aduerse

The Prologue.

Nations. 12. Of her defence.
13. And also of her spoile.
14. Of the second revenge
taken on her enemies. 15. then
of her third confusion. 16. Of
her famine. 17. Of the Let
ters writen to Agitius. 18. Of
her victory. 19. Of her villa-
nies. 20. Of the suddaine ru-
mour of her approaching ene-
mies. 21. Of the faminous
plague. 22. Of her Counsell.
23. Of a foe farre more cruell
then the first. 24. Of the over-
throw of the Cities. 25. Of
the remnants of our Countri-
men. 26. And of the last
victory obtained by our Nati-
on which was through the
goodnesse of God bestowed on
us in our time.

THE



THE
EPISTLE
of GILDAS:



THE Island of
Britaine placed in the bal-
lance of the
divine poising

hand (as they call it) which
weigheth the whole world,
almost the uttermost bound
of this earth towards the
South and *West*; extending
it selfe from the *South West*,

B

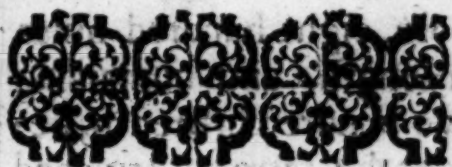
out

1. Of the
situation of
the Island.

The Prologue.

Nations. 12. Of her defence.
13. And also of her spoile.
14. Of the second revenge
taken on her enemies. 15. then
of her third confusion. 16. Of
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ters writen to Agitius. 18. Of
her victory. 19. Of her villai-
nies. 20. Of the suddaine ru-
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THE
EPISTLE
of GILDAS:



THE Iland of
Britaine pla-
ced in the bal-
lance of the
divine poising

hand (as they call it) which
weigheth the whole world,
almost the uttermost bound
of this earth towards the
South and *West*; extending
it selfe from the *South West*,

B

out

1. Of the
situation of
the Iland.

out towards the *North*
Pole, eight hundred miles
in length, and containing
two hundred in bredth, be-
sides the farre outstretched
Forelands of sundry Pro-
montaries, embraced by the
embowed bosomes of the
Ocean Sea, with whose most
spacious, and on every side
(saving only the Southerne
streights, by which we saile
to *Gallebelgicke*) unpassable
enclosure (as I may call it)
thee is strongly defended;
enriched with the mouths
of 2. noble Floods, *Thames*
and *Severne*, as it were two
armes (by which outlandish
commodities have in times
past beene transported into
the same) besides other Ri-
vers of lesser account,
strength-

strengthened with eight and
twenty Cities, and some o-
ther Castles, not meancly
fenced with Fortresses of
Wals, embatrelled Towers,
Gates, & buildings (whose
roofes being raised aloft
with threatening hugenessse,
were mightily in their aspi-
ring toppes compacted) a-
dorned with her large
spreading fields, pleasant
seated hills, even framed for
good husbandry, which o-
vermastereth the ground,
and mountaines most con-
venient for the changeable
Pastures of cattell, (whose
flowers of sundry collours,
troden by the feete of men,
imprint no unseemely pi-
cture on the same) as a
spouse of choice, decked

with divers jewels ; watered with cleere Fountaines, and sundry Brookes, beating on the snow white sands together with silver streames sliding forth with soft sounding noise, and leaving a pledge of sweet savours on their bordering bankes, and lakes gushing out abundantly in cold running Rivers.

2. Of her disobedience.

Secondly, this Land with a stiffe proud necke, and stubborne minde from the time since shee was first inhabited, hath ungratefully rebelled sometimes against God, other whiles against her owne Countrymen, and at other seasons also against outlandish Kings and their Subjects. For what matter of fowler deform-

deformity, or what greater
injustice can in the attempts
of men, either be, or ever
be committed, then to de-
ny God of that awful feare,
honest Countrymen of that
charity, and those who are
placed in higher authority
(without impeachment of
faith) of that honour due
unto them, to breake all ea-
geance to divine and hu-
mane reason, and casting a-
way all dread of Heaven
and Earth, to be ruled by
their owne inventions and
sensualities? Omitting ther-
fore those ancient errours
common to all nations of
the earth, with the which
before the comming of
Christ in our flesh, all man-
kinde was entangled and

bound, nor yet recounting
up the monstrous Idols of
our Country, for passing al-
most in number, the very
devilish devises themselves
of *Egypt*, (of the which we
behold as yet some, both
within and without the wals
of their forsaken Temples,
with deformed portratures,
and terrible countenances
after the accustomed man-
ner, now mouldring away)
neither yet crying out,
namely one after another
on the mountaines them-
selves, or hills, or floods,
damnable sometimes, as to
the which divine honour,
by the people then blinded
was yeelded, though now
truely profitable to the use
of mankinde: and letting
passe

pasſe in ſilence thoſe old
outworne ages of our de-
reſtable Tyrants, who in
other far remooved regions
were infamous (in ſo much
as *Porphyrie* that outrageous
eaſterling dogge, who bar-
ked againſt the Church,
hath in the ſtile of his mad-
neſſe and vanity alſo added
this; *That Britaine is a fruit-
full Province of Tyrants.*) I
will onely endeavour to ſet
forth to the world thoſe mi-
ſeries, which in the time of
the *Romane Emperours* ſhe
ſuffered, and likewiſe hea-
ped on the heads of others,
as well her Countrymen, as
Strangers, and not farther
nevertheleſſe then I am
well able to declare, nei-
ther yet ſo much out of the

Chronicles of our Country, or the monuments of our owne Authors (for why these truely if any such there have beene, are either now devoured with the fires of our foes, or being transported into forraigne Nations by the meanes of our banished Countrymen, are quite vanished away) as by the relation of outlandish writers which broken off with many interruptions doth not sufficiently appeare.

3. Of the
subjection
of the
Iland.

Thirdly, for when the Rulers of *Rome*, had obtained the Empire of the world, and now having brought under their government, all their next neighbours, Nations and I-lands)



lands) had towards the East confirmed with the power of their encreasing renown, the first peace of the *Parthians* who confine on the *Indians*; which being finished warres thence ceased through out almost the whole earth, the fury in a sort of this flame towards the West, could not with the blewish billows of the cold Ocean Seas be suppressed or extinguished; but passing over without resistance drew our Island to the lawes of obedience, and subdued absolutely to their command, the weak but unstable people not like other nations so much with sword, fire, and warlike engines, as with threats, or amazing their mindes with

the superstitious frownes of their countenances, so deeply were their hearts inwardly dismayed.

4. Of her Rebellion

* Queene
Voadicia
slew with
the power
of her
Country-
men the
Britones
threescore
and ten or
fourescore
thousand
Romans.

Fourthly, after whose returne unto *Rome*, which for want of pay (as they said) was present suspecting nothing lesse then rebellion, the subtil *Lioness* murthered the Rulers, who were left behinde of purpose more fully to show, or rather to confirme the enterprises of the *Romane Empire*. Which being so done, when the report thereof was declared unto the Senate, and they with a speedy army made all haste to be revenged on the crafty foxes cubbs (as they called them) there appeared no warlike

Navy

Navy on the Seas prepared valiantly to encounter for our Country, nor yet a square mustered army, neither the right wing of the battaile, nor other order of fight to withstand on the shore. but backs in place of shields were turned to the pursuing foes, neckes subjected to the conquering swords, cold feare invading all their limbs, and suppliant hands stretched out wom n-like to be bound; so that it was bruted farre and neere, as a proverbe and scornefull reproach, that *Britaine* were
 * neither valiant in warre, nor faithfull in pece.

Fifthly, many therefore of the rebellious being
 flaine;

* Neither forward in warre; nor stable in peace.

5. Of the second subjection of the Nation.

flaine, and some of the intralled for baser workes (least the Land should be wholly brought to desolation) left alive, they sailed from our Country (void of wine and oyle) towards *Italy*, leaving behinde them some of their Governours, as scourges over our Countrymens shoulders, & yokes on their neckes, who should engrave, as it were, on the very ground the name of their subjection to *Rome*, and chastice not so much with warlike weapons, as with reprochfull punishments the subtill people, and if occasion so required, should fashion them (as they say) to weare their naked swords by their sides, so
that

that now it was not reputed as *Britania* but *Romania*, and what soever Brasse, Silver, and Gold it could possesse, was stamped with the Image of *Cesar*.

Sixthly, in the meane while, Christ the true Son of God, spreading forth not onely from this temporall firmament, but also from the Castell and Court of Heaven, (which exceedeth all times) throughout the whole world, his most glorious light, especially (as we know) in the Raigne of *Tiberius Cesar*, (whereas in regard that the Emperour) against the will of the Senate threatned death to the disturbers of the professors thereof, Religion was most largely

6. Of her
Rebellion.

largely without any hindrance dispersed of his infinite mercy, did first cast on this Island, starving with frozen cold, and in a farre remote climate from the visible Sunne, his gladsome beames, to wit, his most holy Lawes.

7. Of the
Persecution

Seaventhly, which although they were received of the inhabitants, but with lukewarme mindes, remained notwithstanding fully in the soules of some, and in others lesse, untill the nine yeares persecution of the Tyrant *Dioclesian*, in which the Churches throughout the whole world were overthrowne to the ground, all holy Scriptures (that could be found) burned in
the

the streets, the chosen
 Priests of the flock of our
 Lord, together with the in-
 nocent Sheepe murdered,
 to the end that not the least
 remembrance, truly of
 Christian Religion (if possi-
 bly it might be.) should in
 any place of the Provinces
 be left. How foule the
 flights were then, how
 great the slaughters, what
 torments of sundry deaths,
 what ruines of Apostataes,
 what shining Crownes of
 glorious Martyrs, what fu-
 rious madnesse of the per-
 secutors, and on the con-
 trary, what singular pati-
 ence of the Saints of God,
 the Ecclesiasticall History
 declareth: so as the whole
 Church, in mighty throng-
 ing

8. Of the
holy Mar-
tyrs of
Britaine.

ing troopes (leaving behind
them all worldly darkenes)
hastened with speede to the
pleasant Pallaces of Hea-
ven as to their proper
seats.

Eightly, God therefore
whose will is, that all men
should be saved, and who
calleth no lesse sinners then
such as repute themselves
just; magnified his mercy
with us, who as wee con-
jecture of his gracious a-
forenamed goodnesse, that
Britaine should not be alto-
gether overwhelmed with
the black cloud of this dark
some night, lightned unto
us in this time of persecuti-
on the most cleare lamps
of his Holy Martyrs, the
tombes of whose bodies
and

and places of passion (were we not for our most manifold offences through the lamentable interruption of the barbarous, deprived of them) would even now inkindle in the mindes of the beholders no small fire of the divine charity. I meane

* St. *Alban* of *Verolaminum* and *Aaron*, and *Inlin* of **Carlile* with others of both Sexes persisting in many places with most singular magnanimity in the battle of Christ. Of whom the first, after he had for charities sake, concealed a Confessor, pursued by the persecutors, and even now ready to be taken, by hiding him in his house, and then by changing garments with him,

* S. *Alban*.

* *Carlile* upon *Vske* in *Moumourb. shire*.

him, and lastly, in the appa-
rell of his fore-recited bro-
ther, had willingly offered
him' else to the ensuing dan-
ger (imitating also in this
Christ, who gave his blood
for his Sheepe) so pleasing
was he found in the sight of
God, and betweene his sa-
cred confession and Martyr-
dome so exceedingly glori-
fied with miracles even in
the very eyes of the wicked,
who with fantastick out-
rage presented the ensignes
of the authority of *Rome*,
as entering in the fervour of
his Prayers, together with a
thousand others dry footed,
the Channell of the noble
River o' *Thames*, he made
a passage through the wa-
ters that hung in the meane
time

time as broken mountaines
on the one side, & the other.
* not unlike to that dryed &
unworne way of the *Israe-*
lites when the Arke of the
Testament remained long
on the sands in the midst of
the River of *Jordan*, and by
the sight of so miraculous a
matter, he changed his first
designed executioner, from
a Wolfe to a Lambe. Yea &
made him together with
himselfe most earnestly to
thirst, and constantly to at-
chieve the triumphant
victory of Martyrdome. O-
thers also were with such
sundry torments tortured,
and with such unspeakable
tearing of their limbes rent
in peeces, as without delay
the glorious conquerours
fixed

* *Iosb* 3. 27

fixed the trophies of their Martyrdome, in the famous gates (as it were) of *Ierusalem*. For they who remained alive, did hide themselves in woods, in desarts and in secret dens, expecting when God the rightfull ruler of all things would pronounce upon their tormentors his severe judgements, and grant themselves the safety of their lives. Tenne yeares therefore of the above named tempestuous hurlewinde being not yet fully ended, and these wicked decrees by the deaths of their bloody beginners now withering away, all the Souldiers of Christ with joyfull eyes, doe after this long Winters night, behold the

the milde season and faire
light as it were of the Hea-
venly sky. They reedifie
their Churches battered
downe to the ground, they
found, builde, and finish the
Temples of holy Martyrs,
and display farre and neere
in a sort their conquering
banners, they celebrate
holy dayes, and sacrifice
with pure hearts and
mouthes, yea all the chil-
dren of the Church being
now most lovingly embra-
ced and tenderly nourished
in the bosome (as you may
call it) of their mother doe
exceedingly rejoyce.

Ninthly, for this sweete
consort of the members of
Christ their head remain d
inviolable, untill the *Arrian*
treason

9. Of the
divers he-
resies;

treason like an horrible serpent, vomitting out upon us his outlandish poysons, brought to mortall discord brethren who dwelt in one, and so all cruell beasts together, making as it were a passage over the Ocean Sea, and spitting the damnable venome of every heresie from their abominable mouthes, fastened their deadly wounding teeth on our Country, which is ever desirous to heare novelty, and never truely continueth in any certainty.

10. Of the
Tyrants.

Tenthly, moreover also at the length, new springs of Tyrants encreasing, and even now growing up into a very wildernesse of wickednesse, our Iland which bore

bore as yet the *Romane* name, but farre degenerated from the manners and lawes of the same, yea rather which did cast away the first roote of her most bitter planting, furnished out unto the *Galles** *Maximus*. (not lawfully invested, but Tyrannically usurping, and advanced by mutinous souldiers) with mighty bands of men to guard him, and ensignes of the Emperiall Majesty, (which never yet did any way become him) who rather first with crafty subtilty then any valour, tying and combining together all neere adjoyning Shires and Provinces against the estate of *Rom*, as the nettles of his

* The Tyranny of *Maximus*.

his perjury and falshood
for the atchieving of his
wicked government, stret-
ching out one of his wings
to *Spaine* and the other to
Italy, and seating at *Triue*
the Throne of his most un-
just Empire, rebelled a-
gainst his Lords with so
great outrage, as he expel-
led two most lawfull Em-
perors, the one out of *Rome*,
the other out of his most
Religious life; and with-
out delay encouraged with
such fatall attempts, lost at
the City of *Aquilege* his ac-
curst head, who before
in a sort had throwne to the
dust the Crowned heads of
the whole worlds King-
dome.

✠

II. Of two
waistfull
Nations.

XI. After this *Britaine*
being

being now dispoyled of all armed Souldiers, of warlike companies, of (though outrageous yet) Rulers, and of her brave and valorous youth, (who marching along with the afore recited Tyrant, never returned to their home againe) and now absolutely ignorant of all practise of warre, was astonished, and lamentably groaned, as trampled many yeares under the feete of especially two very fierce outlandish Nations, the *Scots* from the *South*, and the *Pyctes* from the *North*.

XII. Vpon whose invasions, and most terrible oppressions, she sent Ambassadors furnished with Letters to *Rome*, humbly besee-

C ching

12. Of the
defence of
the land.

ching with pittious prayers
an hoast of Souldiers to re-
dresse her wrongs, and
vowing with the whole
power of her minde her e-
verlasting subjection to the
Romane Empyre, so as these
her foes might be once
chased further away. In
whose behalfe (all forepas-
sed injuries being cleane
forgotten) a Legion strong-
ly provided for the warre,
was forthwith mustered:
which being Shipped and
so transported over the O-
cean into our Country, and
incountring hand to hand,
with our grievous foes, and
slaying an huge number of
them, drave them all out of
the *British* bounds, and with
so bloody a fight delive-
red

red their friends and subjects from that imminent thralldome. Whom they commanded to builde a-crosse over the Iland, from Sea to Sea a wall, which being manned with garrisons of Souldiers, might be a terror to suppress the enemy, and a safe-guard to defend their friends. But this being without any director made by the people, and unreasonable rout, not so much of stone, as of turfe, prooved to little purpose.

XIII. The army was no sooner with great triumph & rejoycing returned home but their accustomed foes not unlike devouring Wolves, that ravening with extreame hunger, and gree-

13. Of the
other spoile
of the
Country.

dy jawes, leape over the fold, in the Shepherds absence, being furthered and furnished with the wings of Oares, and the strength of Rowers, and Sailes filled with too prosperous winds, breake downe all bounds, commit all murthers, and as men who reape the now ripe corne, so tread they under foote, and overrunne them all.

14. Of the
second re-
venge ta-
ken of the
enemy.

XIV. And now againe they send supplyant complayning Embassadors with rented garments (as they say) and heads overspread with ashes, humbly beseeching assistance from the state of *Rome*, & shrowding themselves like tearefull chickens under the most trusty

trusty wings of their Parents, that their miserable country might not be altogether made desolate, nor yet the *Romane* name (which now was onely left with idle sound of words to fill the empty eare) base-ly vanish away, as consumed with the reproachfull despights of forraigne Nations, whereupon the *Romanes* being mooved (as much as mans nature possibly might be) with the declaration of this so lamentable a tragedy, advancing forward (as Eagles in their flight) with all speede their troopes of Horse by Land, and Marriners mustred on the Sea, doe sease on the shoulders of their foes, first

with the unexpected, and then the terrible tallons of their swords, and slaughtering, overthrow them as thicke as leaves, that withered Autumn hurleth down. And as the streame that powreth out from the Mountaines, and encreaseth with sundry brookes, that rise of tempestuous raines, which in her roaring fall, surmounteth now all channels, and outragiously someth with her furrowed backe and vehement boiling fountaine, and leaping (as they say) to the very clouds with her dashing waters (through whose divers circulating wheelles the appells of our eyes, though often refreshed with our
twinck-

twinkling eie-lids are notwithstanding dazled) even with one billow, beareth downe all resisting powers, so our rightworthy assisting friends most speedily chased the troopes of our foes (if any could so escapeth their hands) beyond the Seas, because beyond the same Seas, they did yeare by yeare in great abundance greedily transport their praises, no man daring withstand them. The *Romanes* therefore declaring unto our Country, that they could not endure to be so often troubled with such tedious journeyes, nor yet to weary out the Ensignes of *Rome*, together with such and so great an army, both

by land and Sea, on these wandring wasters; and perswading them rather by exercise of warfare, and courageous fighting, with their whole powers of themselves to defend their lands, goods, wives, children, and (which are dearer then all these) their liberties and lives, and not in any case to yeeld unto Nations no way more valiant then themselves (if by sloath and idle cowardlinesse they were not weakened) their disarmed hands to be manacled in bands, but rather to shew them the same hands armed with Targets, Swords, and Speares, and manfully prepared to make slaughter of their foes, doe
togeth-

together with the poore miserable inhabitants by the common charge of all and private helps of many, (because they supposed it would be some advantage to the people, now left to themselves) build a wall as the first, though not weake as the first, by levell, directly from Sea to Sea, along the Cities, which for dread of their loes, were there by chance situate, give manfull admonitions to the feareful people, leave them the art to make armour, and teach them the order of warfare. And moreover on the *southerne* shore of the Ocean, where their Shippes lay in Harbour (because the landing of the barbarous sa-

vage fort, was there most to be feared) they doe in divers and distant convenient places erect watch-towers, to ken over the Seas, and now as never to returne againe, give them their last farewell.

15. Of the
third wast-
full spoile
of the
Land.

XV. They were notwithstanding no sooner gone home, but as the brownish bands of wormes and eamots, which in the heighth of Sommer, and encreasing heate, doe swarming breake out of their most straight and darke-some dens, the dreadfull routes of *Scots* and *Pittes*, partly dissenting in manners, but consenting in one and the selfe same greedy thirst of shedding blood,
and

and shadowing rather their terrible faces, with shagging glibes, then hiding the secrets and shame of their bodies with comely garments, doe runne in throngs and mustring troopes, a land out of their Ships, wherein they were transported over their *Scithian vale*, and being assuredly informed, as touching the departure of our assisting friends, and their absolute denyall of ever returning againe, even now more boldly then at any time before they invade, and bereave the inhabitants of all the *Northerne* and uttermost bounds of the land, to the very wall it selfe. For the withstanding of whose forces was placed

The Sea
betweene
England
and *Ireland*
called *Scy-
thia vallis*.

placed on the fortresse a
loathfull garrison, backe-
ward to fight, unfit to en-
counter, an unprofitable
dismayed company, which
day and night in amaze-
ment wasted away; in the
meane while ceaseth not
the hooked weapons of the
naked enemies, with the
which our miserable Coun-
trymen were pulled from
the wal, and dashed downe
to the ground. And yet
truely they who lost their
lives in this slaughter, rea-
ped through the torment
of their untimely death, this
commodity, that by their
suddaine ends they eschew-
ed the sight of those lamen-
table and imminent plagues
and punishments which fell
upon

upon their brethren and
deere children. What need
many words? They left
the Cities, they left the
high wall, againe they flye,
and are againe dispersed in
farre more desperate sort
then before; and now the
enemy pursueth afresh, and
afresh he hastneth, and hea-
peth slaughters on slaugh-
ters, more cruelly then e-
ver, and as Lambs by but-
chers, so our pittifull Coun-
trymen are by their foes
hewed in peeces, insomuch
as their habitation was like
a wildernesse of salvage
beasts.

XVI. For even they
themselves did not with-
hold their hands from ra-
vening on their owne mise-
rable

16. Of the
famine,

nable Countrymen, yea for a little sustenance of a small deale of food, and so overthrowes from the enemy were encreased with civill sedition, and the reason was because through these such sundry wastefull spoyles, the whole Country was utterly disfurnished of all manner of provision of victuals, that onely excepted which they gat by hunting.

17. Of the
Letters to
Agitius.

XVII. Wherefore againe the ruthfull remnants of us direct unto *Agitius* (a man of power, in the state of *Rome*) their Letters indited to this purpose. The lamentation of the *Britanes* unto *Agitius* thrice Consul, and a little after in
this

this sort complaining. The Barbarous beate us to the Seas, the Seas drive us back on the Barbarous, between these two dreadfull kindes of death, we are either slain or drowned; but nevertheless they obtaine no manner of aide. In the meane while a cruell and most notorious famine oppressed the strugling and discomforted people, which enforced many of them without delay, for the gayning but of a little meate to refresh their lives, to yeeld their neckes to the yokes of their terrible spoyling foes, although others would never be constrayned thereunto, but rather from of the mountaines and from out the

the dens and desert wooddy forests made continuall resistance.

18. Of the victory obtained by the Britanes.

XVIII. And then first of all they overthrew their foes, who now for many yeares had wasted their Country, yet not trusting in the strength of man, but in the power of God, according to that of *Philo*. *It is necessary to have divine assistance, when humane forces faile.* A while ceased the attempts of our enemies, but yet not ceased the wickednesse of our Countrymen, our foes left our people, but our people left not their iniquities.

19. Of their offences.

XIX. For it hath beene still a custome with our Country (as still als it remaineth)

maineth) that she hath been weake to repress the power of their enemies, but strong to raise civil broiles, and beare the burthens of offences; feeble (I say) to execute the lawes of peace and truth, but able enough to sin, falsifie, and deceive. The impudent *Irish* wasters departed home, as they who not long after determined to returne againe, and then first the *Pictes* seated themselves (where afterwards they continued) in the furthest part of the Iland, breaking every while forth in spoyling and defacing our Country. Wherefore in such truces as these, the cruell sore of famine (which the desolate people sustai-

sustained) was now cleare
healed, another farre more
poysonous secretly arising.
For no sooner did the ene-
my desist from spoyling the
Country, but the Iland a-
bounded with so great
plenty of all things, as no
forepassed age could ever
remember the like, where-
with all kind of licentious-
nesse in like sort encreased.
Yea truely it increased with
a mighty off-spring; so that
very aptly to the same time
might be applyed the say-
ing which is; *To be short,*
such fornication is heard of,
as among the Gentiles there
is not the like. Neither yet
this vice alone, but all o-
thers that to humane frail-
ty doe accustomably be-
fall,

1 COR. 3. 1.

fall, and chiefly (that which
now also overthroweth in
her the whole estate of
goodnesse) hatred of truth
with her maintainers, and
the love of falshood with
the framers thereof, the
acceptance of sin for sancti-
ty, the worshipping of
wickednesse for benignity,
the desire of darkenesse for
the Sunnes shining, the em-
bracing of Sathan for an
Angell of light. Kings were
annointed, not as God ap-
pointed, but such as in cru-
elty excelled others; and
within a while after were
they by their Electours
without due examination
of their deserts murthe-
red, other more bloody
Tyrants being in their pla-
ces

ces advanced, if any one of them were of a milder disposition, or seemed to draw any whit nearer to the truth, on him as the subverter of *Britaine* were all mens hatred and vengeance without respect throwne, and at an equall rate was valued all that displeased and pleased God, if that which displeased bore not the higher price. So as rightly to our Country might be spoken those words of the Prophet, which to that people of old were denounced. *

* *Esaï. I. 5.*

Children without a law, have ye left God and provoked to anger the holy One of Israel, to what end shall ye be as yet strooken, adding iniquity? every head is languishing, and every

every heart is grieving, from
the sole of the foote even to
the very crowne of the head,
there is no soundnesse in him.
And so they managed all
matters, that were contrary
to their salvation, as if the
true Physition of all things
could Minister no medicine
to the enfeebled wound :
And thus dealt not only the
Lay people, but the very
flocke of our Lord, and the
Pastors thereof, who ought
to give all the Commons
good example ; very many
as it were washed in wine
did carelessly waste them-
selves in drunkennesse, and
were moreover attainted
with the swelling of pride,
the contention of anger, the
gripping talon of envy, and
the

* Psa. 106

20. Of the
suddaine
newes of
the enemy.

the indifferent estimation
of good and evill; so that
apparently (as now also it
fareth) there seemed to be
powred out * *Contempt on
the Princes, who caused them
to wander astray, and not in
the way.*

XX. God in the meane
while being willing to
cleanse his family, and with
the onely report of tribula-
tion to amend them who
were infected with so great
a pestilence of mischiefes;
the winged flight of no un-
certaine fame, peirced the
listning eares of all men,
concerning the instant ap-
proach of their inveterate
enemies, even now resol-
ved to make a spoile of all,
and to possesse after their
accu-

accustomed manner, the whole Country from the one end to the other. Yet did our Countrymen nevertheless reape small commodity hereby, but like to bransicke beasts, most wilfully taking (as they say) in the teeth the bit of reason, they left the safe, though straight way, and ranne mainly to the open passage of sundry vices, that leade headlong to deadly destruction.

XXI. While therefore (as *Salomon* saith) *The stubborne Servant is not with words amended, the foole is scourged and feeleth it not.* For a pestilent sicknesse did mortally infect the unwise people, which (without any stroke

21. Of the
famous
Plague.

stroake of the sword) did in short time devoure so great a multitude of them, as the living were unneathable to bury; but neither with this were their sinnes corrected, that the same of *Esay* the Prophet might be also in them fulfilled, saying:

Isai. 22. 12.

*And God hath called to Lamentation, to baldnesse, and to the girdle of sackcloth, and behold they rejoyce to kill calves, and to slaughter Rams, to eate and drinke, and to say, Let us eate, and let us drinke, for to morrow wee shall dye. For why the houre drew on a pace, wherein all their iniquities as those sometimes of the *Amorreians* should be fully accomplished.*

X XII.

XXII. For a Counsell was called to determine what were the best or safest way to repulse and repress such deadly and often invasions and spoylings made by the aforesaid Nations.

22. Of the Counsell.

XXIII. When all the Counsell, together with the proud Tyrant, were blinded in finding out this defence, nay, offence, and utter destruction of our Country, that those most fierce and detestable people named the Saxons, a Nation odious both to God and man, should be sent for into the Iland (as wolves into a fold of Sheepe) to beate down the Northerne powers; then which nothing

23. Of an enemy far more cruell then the first.

D

ever

ever befell to this our Country more pernicious and miserable. O most palpable darkeness of their senses! O desperate and blockish dalsness of their mindes! whom they dreaded in their absence, more then death it selfe, were now freely and willingly invited to inhabit with them under the rooffe (as I may call it) of one selfe same house, by the foolish Princes (as it is said) of *Taneos* giving undiscreeete Counsell to their King *Pharaoh*. And then an huge litter of whelpes ramping out of the denne of the barbarous * *Lionesse*, in three *Ciuls* (according to their tongue, but (after ours) in three

* *Saxony*.

three long Shippes or Gallies, with prosperous sailes, fortunes and prophecies, through which by a certain Southlayer among them was foretold, that they should three hundred yeare possesse the Country wherunto they directed their course, and spend an hundred and fifty of the same (to wit) the one halfe in often spoyling of the Realme, and landing first in the Easterne part of the *Island*, fixed there, by the unhappy Tyrants commandement, their cruell clawes, as it were to fight for our Country, but more truely to overthrow the same. After whom the aforesaid^d Dam,
(finding her first begin-
D 2 nings

* *Saxony.*

nings had so good successe) sendeth also forth a new and greater supply of her ravening race, which being shipped over, joyne themselves with the former bastardly bands. Hereupon the bud of iniquity, the roote of bitternesse, and the plant of poyson, answerable truely to our demerits sprung out from this our native soyle in fierce armes and branches. The Barbarous therefore being invited and admitted into our Iland, demaund and obtain allowance of victuals to be granted them as Souldiers and such as would undertake mighty dangers (as they pretended) for their good hosts, and entertainers

ners, which being a long time largely bestowed. stopped (as they say) the dogges mouth. Yet afterwards notwithstanding they cavill that they had not sufficient victuals and habitations appointed them, forging thereupon, quarrels of set purpose, and if they found not greater abundance of bounty, they protest they would breake the league, and sacke the whole Hand, and without delay they make good their threats with following effects.

XXIIII. For t'e fire of just revenge, being in regard of our former offences now inkindled, was increased and continued from

24. Of the overthrow of the Cities.

sea to sea, as fed by the hand of the sacrilegious Easterlings, which spoyling and consuming al neere adjoyning Cities and Countries, when it was once inflamed, ceased not till burning almost the whole Westerne face of the Iland, it dipped his terrible red scorching tongue into the Ocean Sea. Wherefore in these assaults, not unlike those which the *Affyrians* sometimes attempted against *Iudah*, the same was also Historically performed in us, which the Prophet lamenting said; * *They have burned with fire thy Sanctuary, they have polluted in earth, the Tabernacle of thy name.* And againe, * *O God the*
Gen-

* *Psal. 73. 7*

* *Psal. 78. 1*

Gentiles haue come into thine inheritance, they haue defiled thy holy Temple. In so much as all the townes with the often beatings of the Rammes, and all the Townes-men, Pastours, Priests, and People, with naked swords that glittered on all sides, and crackling flames were together whirled to the ground; lamentable and dreadfull to behold, there lay the toppes of lofty Towres now tumbled downe, the stones of high wals, the holy Altars, and rent peeces of carcases covered with distilling & congealed purple blood, confusedly in the midst of the streetes heaped in one, as if they were to be crush-

ed together in a certaine horrible winepresse: and now besides the ruines of houses, there remained no grave at all for the dead, but the bellies of beasts and birds; be it spoken with reverence to the sacred soules (if many yet were to be found) which at that time by the blessed Angels were assumed to the high Heavens; for that wine which was sometimes so good, had as then so degenerated into bitternes, that (according unto the Prophet) like as when the wine-makers or harvestmen have done, there was hardly a grape or eare of corne to be scene.

25. Of the remnant of the Britainers.

XXV. Some therefore
of

of the miserable remnants
 being taken in the moun-
 taines, were in heapes mur-
 thered; others constrained
 by famine, came and yeel-
 ded themselves to be eter-
 nall slaves to their foes, if
 they were not instantly ne-
 verthelesse slaine, which
 truely was the greatest fa-
 vour that could be offered
 them: some others passed
 over beyond the Seas, sing-
 ing or rather sighing with
 wonderfull lamentation un-
 der the shadowes of their
 sailes, in place of the Marri-
 ners sound, this heavy sen-
 tence; ** Thou hast given us
 as Sheepe to be sloughered,
 and among the Gentiles hast
 thou dispersed us.* Others
 committing the safegard of
 D 5 their

* Psal. 43.
 12.

their lives, in continuall doubtfull dread, to the mounting hills, to the for-
tresses of deepe downefals, to most thicke wooddy for-
rests, and to the Rockes of the Seas, remained (albeit with trembling hearts) yet still in their Country. But in the meane while, an opportunity happening, when as these most cruell robbers were returned home, the poore remnants of our Nation (to whom do flock from divers places round about our most miserable Countrymen as fast as Bees to their hives, for feare of an insueing storme) being strengthened by God, and with all their hearts calling upon him, and lading (as they

they say) the Heavens with innumerable vowes, that they might not be now brought to utter destruction take armes under the conduction of *Ambrose* the *Aureliana* a modest man (who of all the *Romane* Nation was then alone in the confusion of so great a tempestuous season by chance left alive, his parents who for their honour were adorned with purple, being slain in the same broyles, although his progeny in these our dayes do foulely degenerate from the worthinesse of their Ancestors) and provoke to battaile their cruell Conquerors, and so by the goodnesse of our Lord obtaine the victory.

XXVI. Af

26. Of the
last victory
granted by
God to the
Britaines.

XXVI. After this sometimes our Countrymen, sometimes the Enemy won the field, to the end our Lord might in this Land try after his accustomed manner these his now *Israelites*, whether they loved him or not, untill the yeare of the siege of the mountaine of Bath, and of the last almost though not the least slaughter of our villanous foes, which was (as I am sure) forty foure yeares and one moneth after the landing of the *Saxons*, and also the time of my Nativity. And yet neither to this day truly are the Cities of our Country as before inhabited, but being forsaken and overthrowne doe hitherto
lye

lye desolate, our forraigne warres ceasing, but civill remaining. For as well the remembrance of so desperate a distruction of the Island, as also that of the unexpected recovery of the same remained in the minds of them, who were eye witnesses of the wonderfull events of both, and in regard thereof, Kings, publicke Magistrates, and private persons, with Priests and Clergy men, did all and every of them live orderly according to their severall vocations. But when these departed out of this world, and a new off-spring succeeded, that was ignorant of this troublesome time, and had onely experience
of

of the present prosperity;
all the lawes of truth and
justice were so shaken and
turned upside downe, that
I will not say one step, but
not so much truly as one
little memory of these ver-
tues hardly rested to be
seene in the fore-recited
orders of men, a few, yea a
very few excepted, who in
respect of the losse of so
great a multitude, which
rusheth daily head-long
downe to hell, are accoun-
ted so small a number, that
our reverent mother the
Church doth in a sort scarce
behold them reposing in
her bosome, whom shee
doth onely accept for her
true children; whose wor-
thy lives being admirable
to

to all men, and of God beloved. (by the sacred prayers of whom, as by certaine pillars and most profitable supporters, our infirmity is sustained up, that it may not utterly fall downe to the ground) I would have no one suppose I goe once about to reprove, if any way enforced by the encreasing heapes of offences I shall more liberally, yea more lamentably not so much declare as bewaile the wickednesse of those who are become servants not onely to their bellies, but also to the devill rather then to Christ, who is our blessed God, world without end.

For

For why shall their Countymen conceale, what forraigne Nations round about doe as now not onely know, but also cast in their teethes? *Britaine* hath Kings but Tyrants, shee hath Iudges but wicked, often spoyling and confounding, but the Innocent; defending and protecting but the faulty and Felons; having very many wives, but queanes and adultereesses, sundry times swearing but forswearing, vowing and almost instantly falsifying the same, making warres, but civill and unjust, mightily pursuing robbers abroad truely in the Country, and yet not only loving but also rewarding such theeves

theeves as are with them at their tables; giving almes bountifully, but on the contrary side heaping up mountaines of mischietes miserably, sitting in the throne of Iustice, but seldome seeking out the rules of rightfull judgement, disdaining the honest and humble, but extolling (as much as in them lyeth) unto the very starres, the bloody, the proud, the monstrous murderers, the combined and adulterous enemies if so (as they say) they may prevaile, of God himfelse, who together with their very names are to be razed absolutely out of the earth; having many fettered in their goales, but lading them

* The re-
prooving of
Constantine

them with chaines, whom they rather beate downe by deceits, then punish for any due desarts; making solemne oathes on the Altars, and presently afterwards despising the same Altars, as if they were but durty stones. * Of which so horrible a crime, *Constantine* the Tyrannicall whelpe of the uncleane *Lyonesse* of *Dannonier* is not guiltlesse. This selfe same yeare after the taking of a dreadfull oath (whereby he bound himselfe first before God, and by a solemne sworne protestation, then calling all the quires of Saints, and Mother of God to witnesse, that hee would not contrive any

any deceipts against his
 Country-men) he did ne-
 verthelesse in the reverent
 bosomes of two mothers,
 the Church, and the car-
 nall Parent, under the ha-
 bit of the Saintly Abbot
Amphibalus, amidst the
 very holy sacred Altars (as
 I have sayd.) in stead of
 teeth with his abhominable
 sword and lavelin,
 wound and rent the most
 tender sides of two royall
 * children, or cruelly the
 entrailes of two such nurse-
 lings, whose armes no way
 defended with armour
 (which no man almost as
 then more stoutly, than
 these poore babes used)
 but stretched against the
 day of Iudgement, to God
 and

Amphibalus,

* I thinke
 this shou'd
 be rather
 thus.

Youths, and
 cruelly the
 entrailes of
 two nurse-
 lings. For
 it appeareth
 to be two
 severall
 slaughter;
 the first of
 two young
 men, the
 last of two
 nurse chil-
 dren, accor-
 ding to our
 Chronicles;

and the Altar, did hang up
 (O Christ) at the gates of
 thy City , the venerable
 ensignes of their patience
 and faith : yea so he did it
 as the purple cloakes (as it
 were) of congealed blood,
 did touch the seate of the
 heavenly sacrifice, neither
 did he commit this truly
 after any precedent com-
 mendable actions : For
 many yeeres before was he
 overcome with the often
 and interchangeable stench-
 es of adulteries, having
 thrust away his lawfull wife
 against the commandement
 of Christ, and also the Do-
 ctor of the Gentiles, saying,
 * *What God hath joyned, let
 not man separate; and againe,
 * Husbands love your wives,*
 For

* Mat. 19 6.

Marke 10 9

* Eph. 5. 28.

Colos. 3. 19.

For why he had planted in
the ground of his heart
(an unfruitfull soyle for any
good seede) a certaine
most bitter set of incred-
ulity and folly, taken at the
first from the Vine of So-
dome, which being watred
with his vulgar and dome-
sticall impieties, as poyso-
nous kinds of thowres, and
afterwards to the offence
of God more audaciously
springing up, hath brought
forth into the world the
sinne of horrible murder
and sacriledge; and not as
yet discharged of the en-
tangling netts of his former
offences, he encreaseh his
new wickednesse with old
villanies. Goe too now,
I reprove thee as present,
whom

whom I know as yet to be
in this life extant; why
standest thou astonished,
O thou butcher of thine
owne soule? why dost
thou wilfully inkindle a-
gainst thy selfe the eternall
fires of hell: Why dost
thou in place of enemies,
desperately stabbe thy self
with thine owne swords,
with thine owne javelins?
What cannot those same
poysonous cuppes of offen-
ces yet satisfie thy sto-
mack? Looke backe (I be-
seech thee) and come to
Christ, (for why thou la-
bourest, and art pressed
even downe to the earth
with this huge burthen) and
he himselfe, as he sayd will
give thee rest. Come to
him

him who wisheth not * *The death of a sinner, but that hee should be rather converted and live. Vnlofe (according to the Prophet) the bands of thy necke, O thou sonne of Sion. Returne (I pray thee) although from the farre remote regions of sinnes, unto the most pyous Father who for his sonne that will despise the filthy foode of swine, and feare the death of cruell famine, and so come backe to him againe, hath with great joy accustomed to kill his fated Calfe, and bring forth for this erronions wanderer, the first stole and royall ring, and then taking as it were a taste of the heavenly hopethou shalt perceive. * How sweete*
our

* *Esa. 52.2.**Ezeib. 33.*
11.*Luc. 15. 13.** *Psa. 33.9.*

The repro-
ving of
Aurelius
Conanus:

our Lordis. For if thou dost
contemne these, be thou
assured, thou art almost in-
stantly to be for ever tossed
and tormented in the inevi-
table and darke floods of
endlesse fires. What dost
thou also thou Lions whelp
(as the Prophet saith) *Au-
relius Conanus*? Art not
thou as the former (if not
farre more foulely) to thy
utter destruction, swallow-
ed up in the filthinesse of
horrible murders, fornica-
tions and adulteries, as in
certaine over-whelming
floods of the sea? Hast not
thou by hating, as a deadly
serpent, the peace of thy
Country, and thirsting un-
justly after civill warres,
and often frequent spoyles,
shut

shut up the gates of heavenly peace and repose against thine owne soule? Being now left alone as a withering tree in the midst of a field, remember (I beseech thee) the vaine and idle phancies of thy Parents, and brethren, together with the untimely death that befell them in the prime of their youth; and shalt thou for thy religious deserts, be reserved to live some hundreds of yeares, or to attaine to the age of *Metusalem*, being now bereft almost of all succeeding posterity? No surely, but unlesse (as the Psalmist saith) thou shalt bee more speedily converted unto our Lord, that King
E will

* *Psal.* 7.

13.

* *Dent.* 33.

39.

* *Esa.* 52. 2.* *Psal.* 2. 12.

The repro-
ving of
Vertiper.

will shortly * *Brandish his sword* against thee, who by his Prophet saith * *I will kill, and I will cause to live, I will strike, and I will heale, and he is not who can deliver out of my hand. Bee thou therefore * shaken out of thy filthy dust, and withall thy heart converted to him, who hath created thee, that * When his wrath shall shortly burne out, thou mayest be blessed in hoping on him. But if otherwise, eternall paines will be heaped up for thee, where thou shalt be ever tormented and never consumed in the cruell jawes of Hell. Thou also who like to the sundry coloured Parde art divers in manners and diverse in mischiefes,*

cheifes, whose head now
weareth hoare, who art
seated in a Throne full of
deceits, and from the bo-
tome even to the very top
deflowred with sundry de-
testable murders and adul-
teries, a naughty sonne of
a good King, as another
Manasses sprung from *Eze-
chias*, *Vortiger* thou Tyrant
of the *Demetians* why dost
thou astonished stearve a-
way? What! doe not such
violent gulfes of sinnes
(which thou dost swallow
up as most pleasant wine, if
thou thy selfe art not rather
swallowed up by them)
as yet satisfie thee, especi-
ally since the end of thy
life dayly now also appoa-
cheth? Why dost thou
E 2 heavily

* 2 Cor. 6.
2.

* Math. 24.
20.

* Psal. 33.
19.

heavily clogge thy miserable soule with a lustfull sinne of all others the soule-
lest, by putting away thine owne wife, and after her honourable death, with a certaine irrecoverable burden of thine impudent daughter? Wast not (I beseech thee) the residew of thy life in offending God, because as yet an * *acceptable time and day of Salvation* shineth on the faces of the repentant, wherein thou mayest worke well, that thy * *Flight may not be made in the Winter, or Sabla'h.* * *Turne away* (according to the Psalmist) *from evill, and doe good, seeke forth blessed peace and follow the same, because the eyes of our Lord will*

will bee cast upon thee,
 when thou dost righteout-
 nesse, *and his eares will bee*
then open unto thy prayers,
 and he will not destroy thy
memory out of the land of the
living, thou shalt cry and
 he will heare thee, *and out*
of thy tribulations deliver
 thee, for Christ doth never
 despise * *an heart that is*
contrite and humbled with
 his feare. Otherwise * *the*
worme of thy torture shall
not dye, and the fire of thy
burning be never extingui-
shed. And why art thou
 tumbled in the old filth of
 thy naughtinesse, yea since
 the very first spring of thy
 tender youth, thou Beare,
 thou rider and ruler of ma-
 ny, and guider of the cha-

* Psal. 50.
 19.

* E/ay 66.
 24.

Marc. 9. 44.

The re-
 proving of
 Cuneglosse.

riot which is the Beares
bearour, thou contemner
of God, and depressour of
his lot *Cuneglasse*, and by
interpretation in Latine a
yellow or golden butcher?
why dost thou raise so
great a warre as well against
men as also against God
himselſe, against men yea
thy Country-men with
thine especiall powers, a-
gainst God with thine infi-
nite offences? Why be-
sides other thine innumera-
ble ruines, having throwne
out of doores thine owne
wife, dost thou with the
lustfull love, or rather bloc-
kish dulnesse of thy minde,
against the Apostles ex-
presse prohibition, denoun-
cing that no adulterers can
be

Galat. 1. 21.

be partakers of the Kingdome of heaven, esteeme (according to the Poet) as the exceeding dainties of the celestiaall nimphes, her detestable sister, who had vowed unto God the everlasting continency of her widdowhood: Why dost thou provoke with thine often injuries the lamentations and sighes of Saints, by thy meanes corporally afflicted, which will in time to come like a terrible Lionesse, breake thy bones in peeces? * *Desist* (I beseech thee (as the Prophet saith) *from wrath, and leave of thy deadly, and* (that which will be) thy selfe tormenting fury, which thou breathest out against heaven

* *Psalm. 36. 8*

* Tim. 6.
17.

and earth which is against God and his flocke : make them rather with altered mindes to pray for thee, who possesse a power of binding over this world, when in this world they binde the guilty, and of loosing when they loose the penitent. * *Be not* (as the Apostle saith) *proudly wise, nor hope thou in the uncertainty of riches, but in God who giveth thee many things abundantly, and by the amendment of thy manners purchase unto thy selfe a good foundation for hereafter, and obtaine a true, and truly everlasting life, and not a transitory one. Otherwise thou shalt know and see yea in this very world,*
how

how bad and bitter a thing it is for thee to leave thy Lord God, and not have his feare before thine eyes, and in the next, how thou shalt be burned in the soule incompassing flames of endlesse fire, nor yet by any manner of meanes ever dye. For why the soules of the sinfull are as well eternall in perpetuall fire, as the soules of the just in perpetuall joy and gladnesse.

And likewise O Dragon of the Island, O depriver of many Tyrants, as well from their kingdomes as also from their lives, and among the fore-recited the last in my writing, but the first in thine owne mischiefe

The re-
prooffe of
M. glocester.

chiefe, exceeding many in power, and also in malice, more liberall in giving, more licentious in sinning, boystrous in armes; but stronger in working thine owne foules destruction, *Maglocune*, to what end art thou (as one * *Soken in the wine* pressed out of the *Sodomiticall* grape) foolishly moyled in that so ugly old deformity of thine offences? Why dost thou wilfully heape in bands upon thy kingly shoulders, such huge weights of finnes, not unlike (as I may say) unto the unsupportable burdens of great mountaines? Why dost thou not shew thy selfe unto the King of all kings (who hath made thee

* Jer. 23.9.

as well in kingdome as also
in stature of body higher
than almost all the Dukes
of *Britaine* besides) better
likewise in vertues than the
rest; but on the contrary
side for thy finnes much
worse? The certaine affir-
mation of which finnes, do
thou a while with an in-
different eare, heare and
listen unto, wherein I will
not touch any whitte thy
domesticall and higher
offences (if yet any of
them are light) but onely
report those open ones
which are spread farre and
broade in the knowledge
of all men. Didst not thou
in the very first entrance of
thy youth, most terribly
opresse through sword,
speare,

* *psal.* 54.
24.

* *Esa.* 33 1

speare, and fire, the King
thine uncle together with
his most couragious bands
of Souldiers, whose coun-
tenances in battell were not
much unlike unto young Li-
ons? Little esteeming those
words of the Prophet that
say; * *Men of blood and de-
ceite shall not accomplish the
middle part of their daies:* and
were not the sequell of thy
finnes such as insued) yet
what revenge shouldest
thou expect at the hands of
the just Iudge for this onely
offence; He also saying by
his Prophet: * *Woe be to
thee who spoylest, and shalt
not thou thy selfe be spoiled?
and thou who killest, shall not
thy selfe be killed? and when
thou shalt make an end of thy
spoyling*

*spoyling, then shall thy selfe
ruinate.*

But when the conceit of
this usurping raigne had
succeeded according to
thine owne hearts wishe,
didst not thou being taken
with a desire of returning to
the right way, day and
night as then (perhaps
through the deepe remorse
of thy sinnefull conscience)
chaw first of all, the cudde
of thy many meditations
about the service of God,
and the observance of the
rules of Monkes, and af-
terwards make it knowne
to the whole world, and
for ever vow thy selfe be-
fore Almighty God, and in
the sight of Angels and men
(breaking as it was thought
those

those most large nets,
wherein fat buls of thy sort
are wont to be headlong in-
tangled, and overcoming
all temptations of thirst of
Kingdomes, Gold, and Sil-
ver, and which is greatest
that of thine owne will)
and wert professed a Monk
without any thought (as
thy selfe didst say) of vio-
lating the same, and didst
not thou being now be-
come of a crow a dove, like
the same bird, when shee
sheareth swiftly with her
singing wings the empty
aire, and avoideth with her
often winding turnes, the
fell talons of the ravenous
hawke, safely recover thy
selfe to the cels, and repo-
ses of Saints, as thy most
trusty

truſty refuge? Oh how
great a joy ſhould it have
beene to our Mother the
Church, if the enemy of
all mankind had not lamen-
tably pulled thee in a ſort
out of her boſome! Oh
how ample ſewell of Hea-
venly hope, would have
been inkindled in the hearts
of desperate ſinners, hadſt
thou remained in thy bleſ-
ſed eſtate! Oh what, and
how great rewards in the
Kingdome of Chriſt would
have beene laid up for thy
ſoule againſt the day of
judgement, if that craſty
wolfe had not caught thee,
who of a wolfe, was now
become a Lambe (not much
againſt thine owne will) out
of the fold of our Lord, and
made

made thee of a Lambe, a wolfe like to himselfe, againe? Oh how great a joy would the conservation of thy salvation have beene to God the holy Father of all Saints, had not the devill the miserable father of all castawaies, as an Eagle of monstrous wings and claws carryed thee captive away against all right and reason, to the unhappy roote of his children? And to be short, as great gladnes and sweetnesse, did thy conversion to righteousnesse minister to heaven and earth, as now thy detestable returne, after the manner of a sicke mastive unto the horrible vomit againe, breedeth grieve and lamentation: which

which being done ; * *The members* are now become the *armours of iniquity for sinne* and the devill, which in right sence should have beene busily imployed, as the *armours of justice for God*: for now with thy listening eares are not heard the praises of God sweetly sounded forth by the pleasant voices of Christs Souldiers, nor the Organs of ecclesiasticall melody, but thine owne praises (which are nothing) rung out after the fashion of *Bacchus* giddy rout, by the mouthes of thy villanous followers filled with lies, and also with foming malice, to the utter overthrow of every one of their neighbours, so
as

* Rom. 6.
13.

as the vessell sometimes prepared for the service of God, is now turned to a vessell of durt, and what was once reputed worthy of Heavenly honour, is now worthily cast into the bottomlesse pit of hell. Neither yet is thy sensuall mind (which is overcome by the excesse of folly) any whit abated or debarred of his course with committing so great finnes, but hot and prone (like a young colt that coveteth every pleasant pasture) runneth headlong forward, with irrecoverable fury, through the large fields of offences, in heaping new wickednesse on the head of the old. For the former marriage of thy
first

first wife (although after thy violated vow of Religion, she were not lawfully thine) yet being sometimes thine, was now despised, another, the wife of a man then living, and hee no stranger, but thine own brothers sonne, being in her place beloved. Vpon which occasion that stiffe necke of thine (being already laden with many burthens of finnes) is now moreover with two monstrous murthers, the one of thy aforesaid Nevew, the other of her who sometimes was thy married wife (as with the outrageous extremity of thy sacriledge) from low to lower, and from bad to worser, bowed,

bowed, bended, and depressed downe. Afterwards also didst thou accept her, (by whose deccit and suggestion such mighty matter of offences was undergone) publickely, and (as the flattering tongues of thy parasites with faigned, but not faithfull words pronounce) lawfully as a widdow, but (as we) say most wickedly to be thine owne in wedlocke. And therefore what holy man is there, whose bowels being mooved with the narration of such an history, would not presently break out into weeping and lamentations? What Priest (whose heart lyeth open unto God) would not instantly upon the hearing of this,

this, with marveilous mourning cry out that saying of the Prophet: * *Who shall give water to my head, and to mine eyes a fountaine of teares, and I will day and night bewaile those of my people, who are slaughtered.* For why full little (alas) hast thou with thine eares once heard that reprehension of the Prophet speaking in this wise:

•
* Jer. 9. 1.

* *Woe be unto yee (O wicked men) who have left the Law of the most holy God, and if ye shall be borne, your portion shall be to malediction, and if ye die, into malediction shall be your portion, al things that are from the earth, to the earth shall bee converted againe, so shall the wicked from malediction passe to perdition.*

* Eccle. 4 1.
11.

dition: (but ever supposed)
 if they returne not unto our
 Lord, receiving especially
 this admonition: * *Sonne
 thou hast offended, adde no
 farther offence therewnto, but
 withall, doe thou pray for the
 forgivenesse of the former.*
 And againe, * *For slow not
 to be converted unto our
 Lord, neither yet doe thou put
 off the same from day to day,
 for his wrath doth come sud-
 denly. Because as the Scrip-
 ture saith: * When the King
 heareth the unjust word, all
 under his dominion become
 wicked. And, The just King
 (according to the Prophet)
 raiseth up his Region. But
 warnings truely are not
 wanting to thee, since thou
 hast for thine instructor the
 most*

* Eccle. 21.
 1.

* Eccle. 5. 8

* Pro. 29. 12

* Pro. 29. 4

most eloquent Master, of almost all *Britaine*. Take heed therefore, lest that which *Solomon* noteth, be-falleth not to thee, which is: * *Even as he who stir-reth up a sleeping man out of his heavy sleepe, so is that person who declareth wisdom unto a foole, for in the end of his speech will he say. What hast thou first spoken? Wash thine heart (as it is written) from malice (Oh Ierusalem) that thou maist be saved. Despise not (I beseech thee) the unspeakeable mercy of God, calling by his Prophet, the wicked in this sort from their offences. I will on the sabbvine speake to the Nation, and to the Kingdome, that I may roote out,*
and

* Eccle. 22.
8.

* Iere. 18. 7

and dispearse, and destroy, and overthrow. As for the sinner hee doth in this wise exhort him vehemently to pennance. And if the same people shall do pennance from their offence, I will also doe pennance upon the evil which I have said that I would doe against them. And againe, * Who will give them such an heart, as they may heare me, and keepe my Commandements, and that it may be well with them all the daies of their lives, And also in the * Canticle of Deuteronomy, A people without counsell and prudence, I wish they would be wise, and understand, and foresee the last of all, how one pursueth a thousand and two put to flight ten thousand.

* I. r. 18. 8.

* Deut. 32.
28.

*thousands. And againe, our Lord in the Gospell. * Come unto me all yee who doe labour and are burthened, and I will make ye rest. Take up my yoake upon you, and learne of me, because I am meeke and humble of heart, and yee shall finde repose in your soules. For if thou dost hearken to these admonitions, but with deafe eares, if thou contemnest the Prophets, if thou despisest Christ, and (although most base we are) makest no account of us, so long as with sincere pietie and puritie of minde, we observe the same of the Prophet, that we may not bee found,*

** Mat. 11. 28*

** Dumbc dogges, not able to barke (howsoever I for*

** Esa. 56. 10*

F

mine

* Esa. 58. 1.

Pro. 24. 24.

Ecc'e. 24. 27

* Pro. 24. 11.

mine own particular am not
of that singular fortitude,
in the spirit and vertue of
our Lord as to declare * To
the house of Iacob their sins
and the house of Israel their
offences) and so long as wee
shall remember that of
Salomon. * Who so termeth
the wicked to be just, shall be
accursed among the people,
and odious to nations, for they
whose reprove shall have bet-
ter hopes. And againe, Re-
spect not with reverence
thy neighbour in his ruine,
nor spare thou to speake in
time of saluation. And as
long also as wee forget not
this, * Withdraw them away
by force, who are led to death,
and forbear not to redeeme
them who are murdered;
be-

because as the same Prophet saith * *Riches shall not profit in the day of wrath, but justice delivereth from death.* And * *If the just truly be hardly saved, where shall the wicked and sinner appear?* If thou scornest us and all these, the darke-some flood of hell shall without all doubt eternally drowne thee in that deadly whirlepoole, and those most terrible fiery streames that shall ever torment and never consume thee, and then shall the palpable knowledge of these paines, and sorrow for sinnes be altogether to late and unprofitable unto him, who as now in this acceptable time and day of Salvation

* Pro. 11.4

* Pro. 11.

31.

1 Pet. 4.18.

deferreth his conversion
 unto the righteous way of
 of life. And here truly if
 not before was this so dole-
 full and lamentable an hi-
 story of the miseries of our
 time, to have received a
 conclusion, that our *mouth*
might no further discourse of
the workes of men; But that
 we may not be esteemed
 fearefull or overwearied,
 whereby we might the lesse
 carefully *avoyde* that
 saying of *Esay*, which is,
 * *Woe be unto them who call*
good evill, and evill good,
placing darkenesse for light,
and light for darkenesse, bit-
ter for sweete, and sweete for
bitter, who seeing see not and
hearing heare not, whose
hearts are overshadowed
with

* *Esa. 5. 20.*

* *Mat. 13. 13.*

with a certaine thicke and
blacke cloud of vices! We
will breiefely set downe,
what and how great threat-
nings are denounced (a-
gainst these five aforeſayd
laſcivious horſes, the fran-
ticke followers of *Pharaoh*,
through whom his army is
wilfully urged forward to
their utter deſtruction in
the red ſea, and alſo againſt
ſuch others) by the ſacred
Oracles, with whoſe holy
teſtimonies (as with a faire
rooſe) the frame of this our
little worke, may be moſt
aſſuredly covered, that it be
not ſubject to the ſhowres
of the envious, which o-
therwiſe would be mainely
powred thereupon. Let
therefore the holy Pro-
phets

phets (who have beene unto mortall men the mouth in a fort) of God, and the Organ of the holy Ghost, forbidding evils, and favouring goodnesse) answered for us as well now as in that before, against the stubborn and proud Princes of this our age, that they may not say we menace them with such threatens, and so great terrors, onely of our owne invention, and overbusie talking rashnesse. For to no wise man is it doubtfull how farre more grievous the finnes of this our time are, than those of the first age, the Apostle saying *Any one transgressing the law, being convicted by two or three witnesses, shall dye,*

Heb. 10. 28.

dye, how much worser punishments thinke ye then that hee deserveth, who shall trample under his foote the sonne of God? And loe first of all appeareth before us, *Samuel* (by the Commandement of God) the stablisher of a lawfull kingdome, dedicated to God before his birth, undoubtedly knowne by admirable signes, to bee a true Prophet unto all the people, from *Dan* even to *Beerseba*, out of whose mouth the Holy Ghost thundreth to all the Potentates of the world, by denouncing unto *Saul* the first king of the *Hebrews*, onely because he did not accomplish some matters commanded him from our

1 Sam. 13. 13.

Lord in this sort.* *Thou hast done foolishly, neither yet hast thou kept the Commandments of our Lord thy God, that he hath given thee in charge; which if thou hadst not committed, even now had our Lord prepared thy raigne over Israel for ever, but thy kingdome shall no farther arise. And what did hee commit adultery, or any abominable murder like to the offences of this time? No truely, but broake in part a Commandement, because as well one of ours noteth; The question is not of the quality of the sinne, but of the violating of the precept. Also when he endeavored to answer (as hee thought) the objections*
and

and after the fashion of men
wisely to make defences for
his offences on this wise ;
Yea I have heard the voyce
of our Lord, and walked in the
way through the which hee
hath sent me : with this re-
prehension was he corre-
cted by him: *What will our*
Lord have burnt offerings or
oblations, and not rather
that the voyce of our Lord
should be obeyed ? Obedience
is truely better than oblati-
ons, and to hearken unto him,
better than to offer the fat of
Rammes. Because as the sinne
of Southsaying, so is it to re-
sist, and as the offence of Ido-
latry not to obey; in regard
therefore thou hast cast away
the Word of our Lord, hee
hath also cast thee away that

1 Sam. 15. 20

1 Sam. 15. 22

1. Sam. 15.
28.

† be penitent

thou be not King. And a little after. Our Lord hath this day rent the Kingdome of Israel from thee, and delivered it up to thy neighbour, a man better than thy selfe. The triumpher of Israel truly will not spare, and will not be bowed with repentance, neither yet is hee a man that he may † doe pennance, (supposed ever) upon the hard stony hearts of the wicked: Wherein it is to bee noted how he saith, that to be disobedient unto God is the sinne of Idolatry. Let not therefore our wicked transgressors (while they doe not openly sacrifice to the gods of the Gentiles) flatter themselves that they are not Idolaters, so long

as

as they treade like swine
the most precious pearles
of Christ under their feete.
But although this one ex-
ample as an invincible affir-
mation might abundantly
suffice to correct the wic-
ked: Yet, that in the
mouthes of many witnesses
all the offences of *Britaine*
may bee approved, let us
passe to the rest. What
chance d to *David* for num-
bring his people, the Pro-
phet *Gad* speaking unto him
in this sort: *Thus saith our*
Lord. The choise of three is
offered thee, Elest to thee one
of these which thou wilt, that
I may execute it upon thee.
Either shall there befall thee
a famine for seaven yeares,
or three monethes shalt thou
flye

2 Sam. 24.

12.

*flye thine enemies and they
pursue thee, or certainly
there shall be thrce dayes Pe-
stilence in thy land. For
being brought into great
streights upon this condi-
tion, and willing rather to
fall into the hands of God
who is mercifull, than into
those of men, he was hum-
bled with the slaughter of
L X X thousand of his sub-
jects, and unlesse with the
affection of an Apostolike
charity, he had desired to
dye himselfe for his Coun-
try-men, that the Plague
might not further consume
them, by saying, *I am the
same person that have offēded
the shepheard have dealt
unjustly: these who are sheepe
what have they sinned? Let
thy**

2 Sam. 24.
17.

thy hand (I beseech thee) be
turned against mee, and a-
gainst the house of my Fa-
ther. He should have pur-
ged the unadvised pride of
his heart with his owne
death. For what doth the
Scripture afterwards de-
clare of his Sonne. *And*
Solomon wrought what was
not pleasing before our Lord,
and he did not supply in his
place, that hee might as his
Father follow our Lord. And
our Lord said unto him;
Because thou hast thus beha-
ved thy selfe, and not obser-
ved my covenant and pre-
cepts, which I have comman-
ded thee, breaking it asunder;
I will divide thy Kingdome,
and give the same unto thy
servant. Heare now like-
wise

1 Reg. ii. 6.

1 Reg. II.
II.

* 1 Reg.
14.7.

* 1 Reg.
16.2,3,4.

wise what fell upon the two
sacrilegious Kings of *Israel*,
(even such as ours are) *Ie-
roboam*, and *Baasa*, unto
whom the sentence and
doome of our Lord, is by
the Prophet in this sort di-
rected: *For what cause have
I exalted thee a Prince over
Israel, * in regard they have
provoked me in their vani-
ties. * Behold I will stirre
up after Baasha and after his
house, and I will give over
his house as the house of Iero-
boam the Sonne of Nebat.
whose of his blood shall dye in
the City, the dogges shall eat
him, and the dead carkasse of
his in the field, shall the
foules of the aire devoure.*
What doth hee also threa-
ten unto that wicked King
of

of *Israel*, a fellow souldier
of the former band (by
whose collusion and his
wives deceit, innocent *Naboth*,
was for his Fathers
Vineyard oppressed) tal-
king by the holy mouth of
that *Elias*, yea the selfe-
same mouth that was in-
structed with the fiery
speech of our Lord. *Thou*
hast killed, moreover like-
wise thou hast possessed, and
after these thou wilt adde yet
more. Thus saith our Lord,
in this very place, wherein
the dogges have licked the
blood of Naboth, they shall
lick up thy blood also. Which
that it fell out afterwards in
that very sort we have cer-
taine experience. But least
perchance (according as it
befell

1 Reg; 21.
19.

1 Reg. 22.
22.

1 Reg. 22.
23.

Psa. 54. 22.
Ierc. 6. 14.
& 8. 11.

befell unto the aforesaid *Achab*) *The lying spirit* which pronounceth vaine things, in the monthes of your *Prophets* may seduce ye, harken ye to the speeches of the *Prophet Michaias*. Behold *God* hath suffered the spirit of lying to possess the mouths of all thy *Prophets* that doe here remaine, and our *Lord* hath pronounced evil against thee. For even now it is certaine there are some *Doctors* replenished with a contrary spirit, preaching and affirming rather naughty pleasure then truth: whose words are softer then oyle, and the selfe same are darts, who say, peace, peace and there shall be no peace to them, who persevere in finnes,

sinnes, as the Prophet in another place, on this wise speaketh. *It is not for the wicked to rejoyce saith our Lord.* Azarias also the sonne of Obed, did speake unto Asa, who returned from the slaughter of the Army of ten hundred thousand Ethiopians, saying, *Our Lord is with yee, while ye remaine with him, and if yee will seeke him out, he will be found by ye, and if ye will leave him, he will forsake ye.* For it Iehoshaphat but yeelding assistance unto a wicked King, was thus reproved by the Prophet Iehu, the sonne of Ananias, saying. *If thou givest aid to a sinner, or lovest them whom our Lord doth hate,*
the

Esa. 48. 22
& 57. 21.

2 Para. 15.
2.

2 Paral. 19.
2.

psal. 96. 10

*2 Paral. 21.
21.*

the wrath of God doth therefore hang over thee, what shall become of them, who are fettered in the proper snares of their owne offences? whose sinnes but not whose soules, we must of necessity hate, if wee will fight in the Army of our Lord, the Psalmist saying, Hate ye evill, who love our Lord. What was said to the sonne of the afore recited iofaphat, named ioram, that most horrible murthrer (who being himselfe a bastard, slew his noble brethren, that hee might possesse the throne in their place) by the Prophet Elias, the wagon and wagoner of Israel? Thus speaketh (quoth he) the Lord God of thy

thy Father David. Because thou hast not walked in the way of thy Father Iosaphat, and in the waies of Asa the King of Iudah, but hast made thy passage through the wayes of the Kings of Israel, and in unsensiblenesse according to the behaviour of the house of Achab, and hast moreover killed thy brethren, the sounes of Iosaphat, men farre better then thy selfe; behold our Lord shall strike thee and thy children with a mighty plague. And a little afterwards. And thou shalt be marvellous sick, of a disease of thy belly, until the entrailes of thy belly shal together with the malady it selfe from day to day passe forth away from thee: And listen also what the
the

2 Paral. 21.
25.

2 Paral. 24.
20.

Esa. 1. 2.

the Prophet Zachary the sonne of *Ioiades* menaced to *Ioa*s the King of *Israel*, leaving our Lord even as ye now do, who arising, spoke in this manner to the People; Thus saith our Lord, why doe ye transgresse the Commandements of our Lord and doe not prosper? Because ye have left our Lord, he will also leave you. What shall I mention of *Esay*, the first and chiefe of the Prophets, who beginneth the proeme and enterance of his Prophesie, or rather vision, saying in this sort; Heare O yee Heavens, and O thou earth conceive in thine eares, because our Lord hath spoken, I have nourished children, and exalted them, but they them-

themselves have despised me. The Oxe hath knowne his owner, and the Ass the manger of his Master, but Israel hath not knowne me, and my people hath not understood. * And after a few words, framing threatnings answerable to so great a folly, he saith: *The Daughter of Sion shall be utterly left as a shelter in the Vineyard, and as a hovell in the Cucumber Garden, and a City that is sacked. And especial-conventing and accusing the Princes, he saith, Heare the word of our Lord (O yee Princes of Sodome,) perceiue ye the Law of our Lord, O yee people of Gomorrah. Where truely it is to be noted, that unjust Kirgs are tearmed the*

* From this place forward all the sentences of *Esay* are omitted in another Booke.
Esa. i. 8.

Esa. i. 10.

the Princes of *Sodome*, for our Lord forbidding sacrifices and gifts to be offered unto him by such where we with greedy covetousnesse receive those offerings which in all Nations are displeasing unto God, and to our owne destruction suffer them not to be bestowed on the poore and needy) speaketh to them who laden with abundance of riches, are likewise given to the filth of offences on this wise. Offer not any more your sacrifice in vaine, your incense is abomination unto me. And againe he denounceth. And when yee shall stretch out your hands, I will turne away mine eyes from ye, and when ye shall multiply

Esa. i. 13.

Esa. i. 15.

ply your prayers, I will not
 heare. And hee declareth
 wherfore he doth this, say-
 ing; Your hands are full of
 blood. And likewise show-
 ing how he may be appea-
 sed, he saith, Be ye washed,
 be ye cleane, take away the e-
 uill of your thoughts from
 mine eyes, leave of to deale
 perversly, learne to doe well,
 seeke for the judgement, suc-
 cour the oppressed, doe justice
 to the pupill or Orphan. And
 then assuming as it were the
 part of a reconciling appea-
 ser, he adding saith, If your
 sinnes shall be as scarlet, they
 shall be made white as snow:
 & if they shal be as red as the
 little worme, they shall be as
 white as wooll. If ye shall be
 willing and will heare me, ye
 shall

Esa. i. 16.

Esa. i. 18.

shall feede on the good things
of the Land, but if ye wil not,
and shall provoke mee unto
wrath, the sword shall de-
voure ye. Receive ye, heare
the true and publike avou-
cher witnessing without a-
ny falshood or flattery, the
reward of your good and e-
vill, not like the soothing
humble lippes of your Pa-
rasites whispering poysons
into your eares. And also
directing his sentence a-
gainst ravenous judges, he
saith thus. *Thy Princes are
unfaithfull, companions of
theeves, all love gifts, hunt
after rewards, they doe no ju-
stice to the Orphan, the wi-
dowes cause entreth not unto
them. For this saith our Lord
God of hosts, the strong one*
of

Esa. 1. 23.

of Israel. Alas, I will take
consolation upon my foes, and
be revenged upon mine ene-
mies, and the hainous sinners
shall be broken to powder and
offenders together with them
and all who have left our
Lord, shall be consumed. And
afterwards, The eyes of the
lofty man shall bee brought
low, and the height of men
hath bowed downe. And a-
gaine, Woe be to the wicked,
evill befall him, for he shall
be rewarded according to his
handy workes. And a little
after, Woe be unto ye who a-
rise earely to follow drunken-
nesse, and to drinke even to
the very evening, that ye may
vapouring fume with Wine.
The Harpe, and the Lyra,
and the Taber, and the Pipe,

Esa. 2. 11.

Esa. 3. 11.

Esa. 5. 11.

G

and

and Wine are in your banquets, and the worke of our Lord ye respect not, neither yet consider ye the workes of his hands. Therefore is my people led captive away, because they have not had knowledge, and their Nobles have perished with famine, and their multitude hath withered away with thirst. Therefore hath hell enlarged and dilated his spirit, and without measure opened his mouth, and his strong ones, and his people, and his lofty and glorious ones, shal descend down unto him. And afterwards, Woe be unto ye whoare mighty for the drinking of wine, and strong men for the procuring of drunkenesse, who justify the wicked for reward,

Esa. 5. 22.

wards, and deprive the just
man of his justice. For this
cause even as the tongue of
the fire devoureth the stub-
bell, and as the beate of the
flame burneth up, so shall
their roote be as the ashes, and
their branch shall rise up as
the dust. For they have cast
away the law of our Lord of
hosts, and despised the speech
of the holy one of Israel. In
all these the fury of our Lord
is not turned away, but as yet
his hand is stretched out. And
somewhat after debating of
the day of judgement and
the unspeakeable feare of
offendors, he saith. How le-
ye out, because the day of our
Lord is neere at hand (if then
neere, what shall it now be
thought to be) in regard

Esa. 13. 6.

destruction shall proceed from God. For this shall all hands be dissolved, and every mans heart shall wither away, and be bruised, small tortures and dolours shall hold them, as a woman in labour so shall they be grieved, every man shall at his neighbour stand astonished, burned faces shall be their countenances. Behold, the day of our Lord shall come, cruell and full of indignation, and of wrath, and fury, to turne the earth into a desert, and breake her sinners in small peeces from off her, because the starres of Heaven and the brightnesse of them, shall not unfold their light, the Sunne in his rising shall bee covered over with darknes, and the Moone shall

shall not shine in her season,
and I will visite upon the e-
vils of the world, and against
the wicked their owne ini-
quity, and I will make the
pride of the unfaithfull to
cease, and the arrogancy of
the strong, I will bring full
low. And againe, Behold,
our Lord will disperse the
earth, & he will strip her na-
ked, and afflict her face, and
scatter her inhabitants, and
as the people, so shall be the
Priest, and as the slave so
shal be his Lord as the hand-
maid so shall be her Lady, as
the purchaser so shall be the
seller, as the usurer, so shall
be he that borroweth, as he
who demandeth, so shall be he
that oweth. With dispersing
shall the earth be scattered,

Esa. 24. 1.

Esa. 24. 7.

and with sacking shall she be
spoyled. For our Lord hath
spoken this word. The earth
hath bewailed, and hath flee-
ted away, the world hath run
to nothing, she is weakred by
her inhabitants, because they
have transgressed lawes,
changed right, brought to
ruine the eternall truce. For
this shall malediction devour
the earth. And afterwards,
They shall lament all of them
who doe in heart rejoyce, the
delight of the timbrells hath
ceased, the sound of the glad-
some shall be silent, the sweet-
nesse of the Harpe shall be hu-
shed, they shall not with sing-
ing drinke their wine, bitter
shall the l potion be to the
drinkers thereof. The Cittie
of vanitie is wasted, every
house

house is shut up, no man entering in; an outcry shall be in the streetes upon wine, all gladnesse is forsaken, the joy of the land is transferred, solitarinesse is left in the town, and calamitie shall oppresse the gates, because these things shall be in the midst of the land, and in the midst of the people. And somewhat afterwards, Swarving from the truth, have they wandred out of the right way, with the stragling of transgressors have they gone astray. Feare and intrapping falls, and a snare upon thee who art the inhabitant of the earth. And it shall come to passe: Who so shall flye from the voyce of the feare, shall tumble downe into the intrapping pit, and

E[4.24.25.

who so shall deliver himselfe
out of the downefall, shall bee
caught in the intangling
snare: because the flood-
gates from aloft shall be ope-
ned, and the foundations of
the earth shall be shaken.
With bruising shall the earth
be broken, with commotion
shall she be moved, with tof-
sing shall she be tottered like
to a drunken man, and she
shall be taken away as if shee
were a pavilion of one nights
pitching, and her iniquitie
shall hang heavie upon her,
and she shall fall done, and
shall not attempt to rise a-
gaine. And it shall be, that
our Lord in the same day
shall visit on the warfare of
heaven in the high place, and
on the Kings of the earth,
who

who are upon the earth, and they shall be gathered together in the bundle of one burthen into the Lake, and shall there be shut up in prison, and after many dayes shall they be visited. And the Moone shall blush, and the Sunne be confounded, when our Lord of hosts shall raigne in mount Sion and in Ierusalem, and be glorified in the sight of his Seniors. And after a while, yeelding a reason why hee threatneth in that sort, he saith thus, Behold the hand of our Lord is not shortned that he cannot save, neither yet is his eare made heavy that he may not heare. But your iniquities have divided betweene ye and your God, and your offences have hid his

Esay. 59. 1.

face from yee, that he might not heare. For your hands are defiled with blood, and your fingers with iniquitie: Your lippes have spoken lying, and your tongue uttereth iniquity. There is not who calleth on iustice, neither is there he who judgeth truly, but they trust in nothing, and speake vanities, and have conceived greife, and brought forth iniquity. And a little after; Their workes are unprofitable, and the worke of iniquity in their hands, their feete runne into evill, and make haste that they may shed the innocent blood; their thoughts are unprofitable thoughts, spoyle and confusion are in their wayes, and the way of peace they have

no

Esa. 59.6.

not knowne, and in their
steps there is no judgement,
their pathes are made crooked
unto them, every one who
treadeth in them is ignorant
of peace; in this respect is
judgment removed farre off
from yee, and justice taketh
no hold of yee. And after a
few words; And judge-
ment hath beene turned back,
and justice hath stood a farre
off, because truth hath fallen
down in the streets, & equitie
could not enter in, and truth
is turned to oblivion, and
who so hath departed from e-
vill, hath layne open to
spoyl. And our Lord hath
scene, and it was not pleasing
in his eyes, because there is
not judgement. And thus
farre may it suffice among
many

Esa. 59. 14.

many, to recite a few sentences out of the Prophet *Esay.*

Now truely doe ye a while with diligent eares hearken unto him (who was foreknowne before he was formed in the belly, sanctified before hee came forth of the wombe, and appointed a Prophet in all Nations) *Jeremiah* I meane, what he hath pronounced of foolish people and cruell Kings, beginning moderately his Prophecie in this manner.

Jerem. 2. 2.

And the Word of God was spoken unto me saying; Goe and cry in the eares of Ierusalem, and thou shalt pronounce. Heare the Word of our Lord thou house of Iacob,

cob, and all ye kindreds of
the house of Israel; Thus
saith our Lord; What iniqui-
ty have your fathers found in
me, who have beene farre re-
moved from me, and walked
after vanitie, and are become
vaine, and have not sayd,
Where is he who made us a-
scend out of the Land of
Egypt? * And after a few
words; From the beginning
of thine Age thou hast bro-
ken my yoake, violated my
bands, and sayd, I will not
serve, I have planted thee
my chosen vine, all true seede.
How art thou therefore con-
verted into naughtinesse O
strange Vine? If thou shalt
wash thee with Niter, and
multiply unto thee the hearbe
Borith, thou art spotted in
my

* In ano-
ther booke
this first
sentence of
Jeremy is
onely men-
tioned, and
the rest all
omitted.
Jerem. 2. 20.

Ier. 2. 29.

my sight with thine iniquity,
saith our Lord. And after-
wards; Why will yee contend
with me in judgement? Ye
have all forsaken me saith
our Lord, in vaine have I
corrected your children, they
have not received discipline.
Heare ye the Word of our
Lord. Am I made a solita-
rinesse unto Israel, or a late-
ward Land? why therefore
hath my people sayd, we have
departed, we will come no
more unto thee? What doth
the Virgin forget her orna-
ment, or the Spouse her gor-
get? my people truely hath
forgotten mee innumerable
dayes. * Because my people are
foolish, they have not knowne
me, they are unwise and mad
children. They are wise to doe
evill,

* Ier. 4. 22.

evill, but to doe well they
have beene ignorant. Then
the Prophet speaketh in his
owne person saying; O
Lord thine eyes doe respect
faith, thou hast stroken them,
and they have not sorrowed,
thou hast broken them, and
they have refused to receive
discipline, they have made
their faces harder than the
rocke, and will not returne.

And also our Lord: De-
clare ye this same to the house
of Iacob, and make it to bee
heard in Iuda, saying: Heare
ye foolish people who have no
heart, who having eyes see
not, and eares heare not.
Ye will therefore not dread
me saith our Lord, and yee
will not conceive griefe from
my countenance, who have
placed

Jer. 5. 20.

placed the sand the bound of
the sea, an eternall comman-
dement which she shall not
breake, and her waves shall
be moved, and they cannot,
and her sourses shall swell,
and yet not passe the same.
But to this people is framed
an incredulous and an exas-
perating heart, they have re-
tired and gone their wayes,
and not in their heart sayd,
Let us feare our Lord God.
And againe; Becanse there
are found among my people
wicked ones, framing wiles to
intangell as if they were
foulers; setting snares and
ginnes to catch men; As a net
that is full of birds, so are
their houses fullfilled with
deceites. Therefore are they
magnified and enriched, they
are

Jer. 5. 26.

are become grosse and fat, and have neglected my speeches most vildly, the orphans cause they have not sentenced, and the justice of the poore they have not adjudged. What shall I not visit over these saith our Lord? or shall not my soule be revenged upon such a nation? But God forbid, that ever shold befall unto you, which followeth, Thou shalt speake all these words unto them, and they shall not heare thee, and thou shalt call them, and they shall not answer thee, and thou shalt say unto them; This is the Nation that hath not heard the voice of their Lord God, nor yet received discipline, saith hath perished, and been taken away from out their

Ier. 7. 27.

Iere. 8. 4.

their mouth. And after some few speeches, Whoso falleth doth he not arise againe, and who so is turned away, shall he not returne againe? why therefore is this people in Ierusalem, with a contentious aversion alienated? they have apprehended lying, and they will not come backe againe. I have beene attentive, and harkened diligently, no man speaketh what is good. There is none who doth pennance for his sinne, saying, What have I done? All are turned unto their owne course, like a horse passing with violence into battle. The Kite in the sky hath knowne her time, the Turtle and Swallow and Storke have kept the season of their comming, but my people

ple hath not known the judgement of God. And the Prophet being stricken into feare, with so wonderfull a blindnesse, and unspeakeable drunkennesse of the Sacrilegious, and lamenting them who did not lament themselves (even according to the present behaviour of these our unfortunate Tyrants) he beseecheth of our Lord, that an augmentation of teares might be granted him, speaking in this manner; *I am contrite upon the contrition of the daughter of my people, astonishment hath possessed me: is there no gumme in Galaad, or is there no Physition there? Why therefore is not the wound of the daughter of my people healed?*

Is. c. 8. 21.

healed? Who shall give water unto my head, and to mine eyes a fountaine of teares, and I will day and night bewaile the slaughtered of my people: who will grant me in the wilderness the Inne of passengers, and I will utterly leave my people, and depart from them, because they are all of them adulterers, a roote of offenders & they have bent their tongue as the bow of lying, and not of truth, they are comforted in the earth, because they have passed from evil into evil, & not known me saith our Lord. And againe: And our Lord hath said, Because they have forsaken my law, which I have given them, and not heard my voice, nor walked thereafter, and have wandred away after

iere. 9. 13.

after the wickednesse of their
owne heart, in that respect our
Lord of hostes the God of Isra-
el, saith these words, Behold I
will feede this people with
wormewood, & give them to
drinke the water of gall. And
a little after (speaking in the
person of God) see there-
fore thou doe not pray for this
people, nor assume thou for
them praise and prayer, be-
cause I will not heare in the
time of their outcry unto me,
and of their affliction. What
then shall now our misera-
ble Governours doe, these
few who found out the nar-
row way and left the large,
were from God forbid to
powre out their prayers for
such as persevered in their
evils, & so highly provoked
his

Iere. 17. 14

his wrath, against whom
on the contrary side when
they returned with all their
hearts unto God (his divine
Majesty being unwilling
that the soule of man should
perish, but calling backe
the castaway that he should
not utterly be destroyed)
the same Prophets could
not procure the Heavenly
revenge, because not *Jonas*,
when hee desired the like
most earnestly against the
Ninevites, could obtaine it.
But in the meane while o-
mitting our owne words,
let us rather heare what the
prophetickall trumpet soun-
deth in our eares speaking
thus: *If thou shalt say in thy
heart, why have these evils
befalne? For the multitude*

Jer. 13. 22

of thine iniquities. If the Ethiopian can change his skin,
or the Parde his sundry spots,
ye may doe also well when ye
have learned evill (supposed
ever) because ye will not.

And afterwards: These
words doth our Lord say to
this people, who have loved
to move their feete, and have
not rested, and not pleased our
Lord; now shall he remem-
ber their iniquities, and visit
their offences, and our Lord
said unto me, Pray thou not
for this people to worke their
good, when they shall fast, I
will not heare their prayers:
and if they offer burnt sacri-
fices and oblations, I will not
receive them. And againe,
And our Lord said unto me;
If Moses and Samuel shall
stand

Jer. 14. 10

Jer. 15. 1.

Iere. 15. 5.

Iere. 18. 11

Stand before me, my soule is
not bent to this people, cast
them out away from my face,
and let them depart. And af-
ter a few words: Who shall
have pittie on thee Ierusalem,
or who shall be sorrowfull for
thee, or who shall goe to pray
for thy peace? Thou hast left
me (saith our Lord) and gone
away backward, and I will
stretch forth my hand over
thee, and kill thee. And
somewhat after: Thus saith
our Lord, Behold I doe ima-
gine a thought against you,
let every man returne from
his evill course, and direct ye
streight your waies and en-
deavours, Who said, we de-
spaire, we will goe after our
owne thoughts, and every one
of us doe the naughtinesse of
his

his euill heart. Thus therefore saith our Lord. Aske the Gentiles, who hath heard such horrible matters, which the Virgin Israel hath too often committed? Shall there faile from the rocke of the field, the snow of Libanus? or can the waters be drawne dry that gush out colde and flowing? because my people hath forgotten me. And somewhat also after this, propounding unto them an election, he speaking saith, Thus saith our Lord, Doe ye judgement and justice, and deliver him who by power is oppressed out of the hand of the malicious accuser; and for the stranger, and orphan, and widdow, doe not provoke their sorrow, neither yet

Iere. 22, 3.

H

worke

Iere. 22. 24

Abac. 2. 12

worke ye unjustly the griefe
of others, nor shed ye out the
innocent blood. For if indeed
ye shall accomplish this word,
there shall enter in through
the gates of this house, Kings
of the lineage of David, sitting
upon his throne. But if ye will
not hearken unto these words,
by my selfe I have sworne
(saith our Lord) that this
house shall be turned into a
desart. And againe, (for he
spoke of a wicked King) I
live (saith our Lord) if so be
that Iechonias shall be a Ring
on my right hand, I will
plucke him thence away, and
give him over into the hands
of them who seeke his life.
Moreover holy Abraham
cryeth out saying: Woe be
unto them who build a City in
blood,

blood, and prepare a towne in iniquities, saying: Are not these things from our Almighty Lord? and many people have failed in fire, and many Nations have beene diminished. And thus complaining, hee beginneth his prophesie: How long (O Lord) shall I call, and thou wilt not heare? shall I cry out unto thee, to what end hast thou given mee labours and griefes, to behold misery and impiety? And on the other side; And judgement was sat upon, and the Iudge hath taken in regard hereof, the Law is rent in peeces, and judgement is not brought fully to his conclusion, because the wicked through power treadeth the just under foote.

*Abac. I. 2.**Abac. I. 3.*

Osee 8.1.

* Osee 8.4.

Amos 2.4.

In this respect hath passed
forth perverse judgement.
And marke yee also what
blessed Osee the Prophet
speaketh of Princes saying:
For that they have trans-
gressed my covenant, and or-
dained against my Law, and
exclaimed out. Wee have
knowne thee, because thou art
against Israel, they have per-
secuted good, as if it were e-
vill, * They have raigned to
themselves and not by mee,
they have held a Principality,
neither yet have they ac-
knowledge me. And heare
ye likewise the holy Pro-
phet Amos, in this sort
threatning: In three hainous
offences of the sons of Indah,
and in foure I will not con-
vert them, for that they have
cast

cast away the Law of our Lord, and not kept his Commandements, but their vanities have seduced them. And I will send fire upon Iudah, and it shall eat the foundations of Ierusalem.* Thus saith our Lord; In three grievous finnes of Israel, and in foure I will not convert them; for that they have sold the just for money, and the poore man for shooes, which they tread upon the dust of the earth, and with buffets they did beate the heads of the poore, and have eschewed the way of the humble. And after a few words: Secke our Lord and ye shall live, that the house of Ioseph may not shine as fire, and the flame devoure it, and he shall not be, that can extinguish

* Amos 2.6.

Amos 5.6.

*Amo. 5. 10

it. * The house of Israel hath hated him who rebuketh in the gates, and abhorred the upright word. Which Amos being forbidden that he should not prophesie in Israel, without any fawning flattery, answering saith: *I was not a Prophet, nor yet the sonne of a Prophet, but a Goate berd, I was plucking Sicamores, and our Lord tooke me from my herd, and our Lord said unto me, Goe thy way and prophesie against my people of Israel, and now heare thou the Word of our Lord (For hee directed his speech unto the King) Thou sayest, doe not Prophesie against Israel, and thou shalt not assemble troopes against the house of Iacob. For which*
cause

Amos 7. 14

cause our Lord saith thus, Thy wife in the City shall play the harlot, and thy sonnes and daughters shall dye by the sword, and thy ground be measured by the cord, and thou in a polluted land shalt end thy life, but for Israel, shee shall be led from his owne Country a captive. And afterwards: Heare therefore these words, ye who doe outrageously afflict the poore, and practise your mighty power against the needy of the earth, who say, When shall the moneth passe over that we may purchase, and the Sabbaths that wee may open the treasuries. And within a few words after: Our Lord doth sweare against the pride of Iacob, if he shall neglecting

Amo: 8. 4.

Amo: 8. 7.

Amos 9. 10.

Mich. 6. 10.

forget your actions, and if in these the earth shall not be disturbed, and every inhabitant thereof fall to lamentation, and the finall end as a flood ascend, and I will turn your festivall dayes into wailing, and cast on the wyynes of every one hairecloth, and on the head of every man baldnesse, and make him as the mourning of one over his beloved, and those who are with him, as the day of sorrow. And againe: In the sword shall die all the sinners of my people; who say, Evils shall not approach, nor yet shall light upon us. And listen ye likewise, what holy Micheas the Prophet hath spoken saying: Harken ye Tribes. And what shall adorne

dorne the City? shall not fire?
 and the house of the wicked
 hoording up unjust treasures,
 and with injury unrighte-
 ousnesse. If the wrongfull
 dealer shall be justified in the
 ballance, & deceitful weights
 in the scales, by which they
 have heaped up their riches in
 ungodlinesse. And hearken
 also what threatens the fa-
 mous Prophet Sophonias
 thundereth out together:
 Neere draweth on (saith he)
 the great day of our Lord,
 neere it is at hand, and very
 swiftly approcheth. The voice
 of the day of our Lord is ap-
 pointed to be bitter and migh-
 ty, that day, a day of wrath,
 a day of tribulation and ne-
 cessity, a day of clouds and
 mist, a day of the trumpet and

Sopho. i. 14.

outcry, a day of misery and extermination, a day of darknesse and dimnesse, upon the strong Cities, and high corners. And I will bring men to tribulation, and they shall goe as if they were blinde, because they have offended our Lord, and I will powre out their blood as dust, and their flesh as the dung of Oxen, and their silver and gold shall not be able to deliver them in the day of the wrath of our Lord. And in the fire of his zeale shall the whole earth be consumed, when the Lord shall accomplish his absolute end, and bring solitarinesse upon all the inhabitants of the earth. Come together and be joyned in one, thou Nation without Discipline, before ye be

be made as the fading flowre,
 before the wrath of our Lord
 falleth upon ye. And give
 eare also unto that which
 the Prophet *Aggeus* spea-
 keth on this wise: Thus saith
 our Lord, I will once moove
 the Heaven, & Earth, & Sea,
 and dry land, and I wil drive
 away the Thrones of Kings,
 and roote out the powre of the
 Kings of the Gentiles, and I
 will chase away the chariots
 of those who mount upon
 them. Now also behold ye
 what *Zacharias* the sonne
 of *Addo*, that chosen Pro-
 phet said, beginning his
 prophesie on this manner:
 Returne ye to me, and I will
 returne unto ye, (saith our
 Lord) and be not like your
 Fathers, to whom the former

Aggei. 2. 22

Zach. 1. 3.

Pro-

Zach. 5. 2.

Malac. 4. 1.

Prophets have imputed saying, Thus saith our Almighty Lord, Turne away from your waies, and they have not marked whereby they might obediently heare me. And afterwards: And the Angell asked me, what dost thou see? and I said, I see a flying sythe, which containeth in length twenty cubits. The malediction which hath proceeded upon the face of the whole earth: because every one of her theeves shall be punished even to the very death, and I will throw him away saith our Almighty Lord, & he shall enter into the house of fury, and into the house of swearing falshood in my name. Holy Malachy the Prophet also saith, Behold the

the day of our Lord shal come
inflamed as a furnace, and all
proud men, and all workers
of iniquity shall be as stubble,
and the approaching day of our
Lord of hostes shall set them
on fire, which shall not leave
a roote nor a bud of them.
And hearken ye also what
holy Iob debateth of the
beginning and end of the
ungodly, saying: For what
purpose doe the wicked live,
and have dishonestly worne
even to old age, and their
issue hath beene according to
their owne desire, and their
sonnes before their faces, and
their houses are fruitfull, and
no feare nor yet the scourge of
our Lord is upon them. Their
Cow hath not beene abortive,
their great with young, hath
brought

Iob 21.7.

Iob 21. 17.

brought forth her young ones
and not missed, but remaineth
as an eternall breed: and
their children rejoyce, and
taking the Psaltery and
Harpe, have finished their
dayes in felicity, and fallen
peaceable a sleepe downe
into hell. Doth God therefore
not behold the workes of the
wicked? Not so truely; But the
candle of the ungodly shall be
extinguished, and destruction
shall fall upon them, and dolours
as of one in childbirth, shall
with hold them from wrath;
and they shall be as chaffe
before the wind, and as the
dust which the whirlewind
hath carryed away. Let
all goodnes faile his children,
let his eyes behold his owne
slaugh-

slaughter, nor yet by our Lord
let him be redeemed. And a
little after he saith of the
same men; *Who have rave-*
nously taken the flocke with
the shepheard, and driven
away the beast of the Orphans
and engaged the Oxe of the
Widow, and deceiving, have
declined from the way of ne-
cessity. They have reaped o-
ther mens fields before the
time, the poore have laboured
in the Vineards of the mighty
without hyre and meate, they
have made many to sleepe na-
ked without garments of the
covering of their life they
have bereaved them. And
somewhat afterwards,
when hee had thoroughly
understood their workes,
he delivered them over to
darke-

Iob 24. 2.

Iob 24. 18.

* Iob 24. 20.

* Iob 24. 22

darkenesse. Let therefore his portion be accursed from the earth, let his plantings bring forth witherings; let him for this be rewarded according to his dealings: * Let every wicked man like the unsound wood be broken in peeces. For arising in his wrath hath he overthrowne the impotent. Wherefore truly * shall he have no trust of his life, when he shall beginne to grow diseased, let him not hope for bealth, but fall into languishing. For his pride hath beene the hurt of many, and he is become decayed and rotten, as the mallowes in the scorching heate, or as the yeare of corne when it falleth off from his stubble. And afterwards; If his children shall

shall be many, they shall be
 turned to the slaughter, and
 if he gather together silver
 as if it were earth, and like-
 wise purifie his gold as if it
 were durt, all these same shall
 the just obtaine. Heare yee
 moreover what blessed Es-
 dras that Library of the
 Law, threatneth in his dis-
 course on this wise. Thus
 saith our Lord God; My
 right hand shall not be spa-
 ring upon sinners, neither
 shall the sword cease over
 them who spill the innocent
 blood on the earth. Fire shall
 proceede from out my wrath,
 and devoure the foundations
 of the earth, and sinners as if
 they were inflamed straw.
 Woe be unto them who offend,
 and observe not my Comman-
 dements,

Iob 27. 14.

4 Esd. 15.
22.

dements, saith our Lord, I will not forbear them. Depart away ye Apostatizing children, and doe not pollute my sanctuarie. God doth know who doe offend against him, and he will therefore deliver them over to death and to slaughter. For now have many evils passed over the round compasse of the earth. * A sword of fire is sent out against yee, and who is he that shall restraine it? shall any man repulse a Lyon that hungereth in the wood? or shall any one quench out the fire when the straw is burning? our Lord God will send out evils, and who is he that shall repressethem? and fire will passe forth from out his wrath, and who shall extinguish

* 4 Efd. 16.

3.

tinguish it? it shall brandi-
shing shine, and who will not
feare it? it shall thunder,
and who will not shake with
dread? God will threaten all,
and who will not be terrified?
before his face shall the earth
tremble, and the foundations
of the sea fleet from the depth.
And marke ye also what
Ezechiel the renowned Pro-
phet, and admirable behol-
der of the foure Evangeli-
call creatures, speaketh of
wicked offenders, unto
whom pittifully lamenting
before hand the scourge
that hung over Israel, our
Lord doth say, Too farre
hath the iniquity of the house
of Israel and Iudah preva-
iled, because the earth is fully
filled with iniquity and un-
clean-

Ezek. 9. 9.

*Ezek. 5.
8. & 11.

Ezek. 7. 23

Ezek. 14. 12

cleannesse. * Behold I am;
mine eyes shall not spare, nor
yet will I take pittie. And af-
terwards, Because the earth
is replenished with people,
and the City fraughted with
iniquity, I will also turne a-
way the force of their power;
and their holy things shall be
polluted, prayer shall approach
and sue for peace, and it shall
not be obtained. And some-
what after; The Word of
our Lord (quoth he) was
spoken unto me saying; Thou
sonne of man, the land that
shall so farre sinne against me
as transgressing it shall com-
mit an offence, I will stretch
forth my hand upon her, and
breake in peeces her founda-
tion of bread, and send upon
her famine, and take away
man-

mankind and cattle from
her; and if these three men,
Noah, Daniel, and Iob bee
in the midst of her, they shall
not deliver her, but they in
their justice shall be saved,
saith our Lord. If so be that
also I shall bring in evill
beasts upon the land and pu-
nish her, she likewise shall
be turned to destruction, and
there shall not be one who
shall have free passage from
the face of the beasts, and ad-
mit these three men are in
the midst of her, I live
(saith our Lord) if their
sonnes and daughters shall be
preserved, but they alone shall
be saved, and as for the land
it shall fall to confusion.
And againe; The sonne shall
not receive the unrighteous-
nesse

Ezech 18.20

nesse of the Father, neither yet the Father the sonnes unrighteousnesse. The justice of the just shall be upon himselfe. And the unjust man, if he turneth him away from all the iniquities which he hath done, and keepeth all my Commandements, and doth justice and abundance of mercy, hee shall live in life and shall not dye. All his sinnes, whatsoever he hath committed, shall have no further being; he shall live the life in his owne justice which hee hath performed. Doe I with my will voluntarily wish the death of the unrighteous (saith our Lord) rather than he should returne from his evill way and live? But when the just shall turne him-

himselfe away from his justice, and doe iniquity, according to all the iniquities which the unrighteous hath committed, all the just actions. (which hee hath done) shall remaine no further in memory. In his offence wherein he hath fallen, and in his finnes in which hee hath transgressed, he shall dye. And within some words afterwards: And all nations shall understand, that the house of Israel are led captive away for their offences, because they have forsaken me. And I have turned my face from them, and yeelded them over into the hands of their enemies, and all have perished by the sword; according unto their uncleane

Ezech. 29.
23.

uncleane finnes, and after their iniquities have I dealt with them, and turned my face away from them. This which I have spoken may suffice concerning the threatens of the holy Prophets: onely I have thought it necessary to intermingell in this little worke of mine, as well as the former menaces, a few words also borrowed out of the wisdom of Salomon, which declares unto Kings matter of exhortation or instructiō, that they may not say I am willing to lade the shoulders of men, with heaue and insupportable burthens of words, but not so much as once with mine owne finger (which is with speech

speech of consolation) to moove the same. Let us therefore heare what the Prophet hath spoken to rule us. *Love justice* (saith he) *ye that judge the earth.*

Sap. I. I.

This onely testimony (if it were with a full and perfect heart observed) would abundantly suffice to reforme the governours of our Country. For if they had loved Iustice, they would also love God, who is in a sort the fountaine and originall of all iustice.

Serve our Lord in goodnesse, and seeke him in simplicity of heart. Alas who shall live (as one before us hath sayd) to see these things performed by our Countrymen, yea if perhaps they

Sap. I. I.

I may

Sap. 1. 2.

may be any where accomplished; *Because he is found of those who doe not tempt him, he appeareth truly to them who have faith in him.*

Sap. 1. 3.

For these men without respect doe tempt God, whose Commandements with stubburne despight they contemne, neither yet doe they keepe to him their faith, unto whose Oracles be they pleasing, or somewhat severe, they turne their backs and not their faces. *For perverse thoughts doe separate from God,* and this in the Tyrants of our time very plainely appeareth. But why doth our meannesse intermeddle in this so manifest a determination? Let therefore him
who

who is onely true (as wee
have sayd) speake for us,
the holy Ghost I meane,
of whom it is now pro-
nounced; *The holy Ghost*
verily will avoyde the coun-
terfetting of discipline. And
again. Because the spirit of
God hath filled the globe
of the earth. And after-
wards, (shewing with
an evident judgement
the end of the evill and
righteous) hee saith,
How is the hope of the
wicked as the doune that
is puffed away with the
wind, and as the smooke
that with the blast is di-
persed, and as the slender
froth that with a storme is
scattered, and as the memory
of a guest who is a passenger

*Sap. 1.2.**Sap. 1.5.**Sap. 5.15.*

of one day. But the just shall live for ever, and with God remaineth their reward, and their cogitation is with the highest. Therefore shall they receive the kingdome of glory, and the crowne of beauty from the hand of our Lord. Because with his right hand he will protect them, and with his holy arme defend them. For very farre unlike in quality are the just and ungodly, as our Lord verily hath spoken saying, *Them who honour me I will honour, and who so despise me shall be of no estimation.* But let us passe over to the rest, *Hearken* (saith he) *all yee Kings and understand ye, learne ye Judges of the bounds of the earth, listen with your eares* who

1 Sam. 2 30.

Sap. 6 2.

who conteine multitudes in
awe, and please your selves in
the troopes of nations. Be-
cause power is given unto yee
from God, and puissance from
the highest, who will examine
your actions, and sift your
thoughts. For that when ye
were ministers of his king-
dome, ye have not judged up-
rightly, nor kept the law of
Iustice, nor yet walked accor-
ding to his will. It shall
dreadfully and suddenly ap-
peare unto yee, that a most
severe judgement shall be gi-
ven on them who governe.
For to the meaneer is mercy
granted, but the mighty shall
mightily sustaine torments.
For he shall have no respect
of persons, who is the ruler of
all, nor yet shall he reverence

of one day. But the just shall live for ever, and with God remaineth their reward, and their cogitation is with the highest. Therefore shall they receive the kingdome of glory, and the crowne of beauty from the hand of our Lord. Because with his right hand he will protect them, and with his holy arme defend them. For very farre unlike in quality are the just and ungodly, as our Lord verily hath spoken saying, *Them who honour me I will honour, and who so despise me shall be of no estimation.* But let us passe over to the rest, *Hearken* (saith he) *all yee Kings and understand ye, learne ye iudges of the bounds of the earth, listen with your eares* who

1 Sam. 2 30.

Sap. 6 2.

who containe multitudes in
awe, and please your selves in
the troopes of nations. Be-
cause power is given unto yee
from God, and puiſſance from
the highest, who will examine
your actions, and sift your
thoughts. For that when ye
were ministers of his king-
dome, ye have not judged up-
rightly, nor kept the law of
Iustice, nor yet walked accor-
ding to his will. It shall
dreadfully and suddenly ap-
peare unto yee, that a most
severe judgement shall be gi-
ven on them who governe.
For to the meaner is mercy
granted, but the mighty shall
mightily sustaine torments.
For he shall have no respect
of persons, who is the ruler of
all, nor yet shall he reverence

the greatnesse of any one, because he himselfe hath made both small and great, and care alike he hath of all: but for the stronger is at hand a stronger affliction. Vnto yee therefore (O Kings) are these my speeches, that yee may learne wisdom, and not fall away from her. For who so observe what things are just, shall be justified, and who so learne what things are holy, shall be sanctified. Hitherto have we discoursed no lesse by the Oracles of the Prophets, than by our owne speeches with the Kings of our Country, being willing they should know what the Prophet hath spoken saying, *As from the face of a Serpent, so flye thou sinners:* If

Ezech. 21. 2.

If thou shalt aproach unto them, the teeth of a Lyon will catch thee, their teeth are such as kill the soules of men. And againe, How mighty is the mercy of our Lord. and his forgivenesse to such as convert themselves unto him. And if wee have not in us that Apostolicall zeale, that wee may say, I did verily desire to be anathematised by Christ for my brethren, Notwithstanding we may from the bottome of our hearts speake that Propheticall saying; Alas that a soule perisheth. And againe, * Let us search out our wayes, and seeke and returne unto our Lord: Let us lift our hearts together with our bands to God in heaven,

Eccles. 17. 18.

Rom. 9. 3.

* Thren. 3.
40.

*Phil. 1.8.

And also that of the Apostle, *We covet that every one of yee should bee in the bowels of Christ.* And how willingly truly, as one tossed on the waves of the sea, and now arrived in a desired haven; would I in this place make an end (blushing shame forbidding me further to proceede) did I not behold such and so great mountaines of malice advanced against God by Bishops or other Priests, or clarkes, yea some of our owne order, whom as witnesses my selfe must of necessity first of all stone (according unto the Law) with the hard blowes of words (least I should be otherwise reproved of partiality towards

wards persons) and then afterwards the people (if as yet they keepe their decrees) must pursue with their whole powers the same execution upon them, not to their corporall death but to the death of their vices and their eternall life with God. Yet (as before I have sayd) I doe crave pardon of them, whose lives I doe not onely prayse, but also preferre before all earthly treasure, and of the which (if it may be) yet before my death I desire and thirst to be a partaker: and so having both my sides defended with the double shields of Saints, and by those meanes invincibly strengthened to sustaine

staine all that arise against me, arming moreover my head in place of an helmet with the helpe of our Lord, and being most assuredly protected with the sundry assistances of the Prophets, I will boldly proceede notwithstanding the stones of worldly rioters flye never so fast about me.

IT is very aptly said, that sinne creepeth on as a Cancker, for no man in a moment becomnieth absolutely evill, but even like the Sea that making his entry first at a little hole, and afterwards enlarging his passage, in the end breaketh downe the bancke, and overwhelmeth the whole land,

land; so vice hath her progresses in depraved mindes; the lamentable example whereof, we may in the history of *Britaine* apparantly behold. Our Authour hath already declared the infection of Heresie, the corruption of infidelity, the disorders of warre, and the dissolution of manners, that distempered the body of the Iland, he laid open the sores of the temporall governors to the end that medicines might have beene the better applyed for their remedies, and here now he beginneth to discover the grievous imperfections of the Clergy, which are truly so much the worse, by how much their lives ought to

to be more vertuous and
exemplar; and yet would
I have you to know, that
these were defects not of
Religion but of life, such
as those offences of the
Priests, Scribes, and Phari-
sees, so often in the word
of God recited, whose sins
(although too foulely they
soiled their owne soules)
yet could they never staine
the immaculate Church of
God, committed unto their
charge: Neither yet did
Gildas as another. *Elias*
complaine that there was
not one left but himfelse a-
lone who worthily served
God, since in sundry places
he sheweth how many were
yet here in this land whose
holy lives deserved most
high

high commendation, even as our Lord spake to the same *Elias* saying. There remained seven thousand in *Israel*, who never bowed their knees to *Baal*. But suppose *Britaine* had beene wholly drowned in the deepe Seas of offences, yet did *Italy*, *Greece*, and *Gall*. with many other mighty Provinces of the Christian world, flourish at the selfe same time, both in vertuous Life, and true Religion, not unlike the Kingdome of *Iudah*, which in that season, when *Elias* so complained of *Israel*, did notwithstanding openly maintaine the true worshipping of God; but this insueing Treatise telleth us that in the field of
our

our Lord, there sprung up
Cockell, and in his barne of
purest Corne, there was
found chaffe, and among his
wisest Virgins, foolish ones,
all which in this world can-
not be separated, but re-
maine untill the day of
judgement, to be severally
divided; thus doth he set
before our eyes the begin-
ning and proceeding of the
wickednesse of *Britaine*,
whose blessed soule posses-
sed with a true zeale to
God, departed to receive a
Crowne of eternall glory,
before the conclusion of
this tragedy of sinne, for (as
ye shall reade in venerable
Bede) presently after the de-
cease of *Gildas*, they fell to
open errors, and then to disobe-

disobedience of the Church
in withstanding the autho-
rity of Saint *Augustine*, the
first Arch-bishop of *Can-*
terbury, although within a
while afterwards, it pleased
God of his singular mercy
to recall them backe into
his Catholike fold againe :
Neither let any man ima-
gine I have Translated this
worke to disclose the faults
of Pastors, and Superiours;
For I had rather with *Sem*
and *Iaphet* conceale, then
with *Cham* reveale the im-
perfections of spirituall Fa-
thers. But having *Englised*
the former part of *Gildas*,
I did also (because I would
not leave the worke maim-
ed, and unperfect) adven-
ture upon this latter, where-
in

in I would wish the Readers to consider that if this flame of sinne did scorch the Cedars of *Libanus*, no doubt but it may burne the lesser silly shrubs, if it infected (I say) the spiritualty, it may assuredly (unlesse wee be ware) consume us of the Laity.

Britaine hath Priests, but some shee hath that are unwise; very many that Minister, but many of them impudent; Clearkes shee hath, but certaine of them deceitfull raveners; Pastors (as they are called) but rather wolves prepared for the slaughter of Soules, (for why they provide not for the common peoples commodity,

modity, but covet rather the gluttony of their owne bellies) possessing the houses of the Church, but obtaining them for filthy lucre sake ; instructing the Laity, but shewing withall most vilde examples, vices, and evill manners; seldome sacrificing, and seldome with cleane hearts, standing at the Altars; not correcting the Cominalty for their offences, while they commit the same sins themselves; despising the Commandements of Christ, and being carefull with their whole hearts to fulfill their owne lustful desires, some of them usurping with uncleane feet the seate of the Apostle Peter; but for the demerit of

of their covetousnesse falling downe into the pestilent chaire of the traitor *Iudas*; detracting often, and seldome speaking truely; hating verity as an open enemy, and favouring falsehoods, as their most beloved brethren; looking on the just, the poore, the impotent, with sterne countenances, as if they were detested Serpents, and reverencing the sinnefull rich men without any respect of shame, as if they were heavenly Angels, Preaching with their outward lips that almes are to be disbursed upon the needy, but of themselves not bestowing one halfe penny, concealing the horrible finnes of the people,

ple, and amplifying injuries offered unto themselves, as if they were done against our Saviour Christ; expelling out of their houses their religious mother perhaps, or sisters, and familiarly entertaining with indecency strange women, as if it were for some more secret office, or rather, to speake truely, though fondly, (and yet not fondly to me, but to such as commit these matters) debasing themselves unto such bad creatures; and after all these seeking rather ambitionly for ecclesiasticall dignities, then for the Kingdome of Heaven; and defending after a tyrannicall fashion their atchieved preferments,

ments, nor ever labouring with lawfull manners, to adorne the same ; negligent and dull to listen to the precepts of the holy Saints (if ever they did so much as once heare that which full often they ought to heare) but diligent and attentive to the playes and foolish fables of secular men, as if they were the very wayes to life, which indeede are but the passages to death ; being hoarse, after the fashion of Bulls, with the abundance of fatnesse, and miserably prompt to all unlawfull actions ; bearing their countenances arrogantly aloft, and having nevertheless their inward senses, with tormenting and gnawing

gnawing consciences, depressed downe to the bottome, or rather to bottomelesse hell, with the gaining of one penny glad, and with the losse of the like valew sad, sloathfull and dumbe in the Apostolicall decrees (be it for ignorance or rather the burden of their offences) and stopping also the mouthes of the learned, but singularly experienced in the decitfull shifts of worldly affaires; and many of this sort and wicked conversation, violently intruding themselves into the preferments of the Church, yea rather buying the same at an high rate, then being any way drawne thereunto, and moreover as unworthy wretches,

wretches, wallowing (after the fashion of swine) in their old and unhappypuddell of intollerable wickednesse, after they have attained unto the seate of Priesthood or episcopall dignity, (who neither have been installed or resident on the same) for usurping onely the name of Priesthood, they have not received the orders or apostolicall preeminence, but how can they who are not as yet fully instructed in faith, nor have done penance for their sinnes, be any way supposed meete and convenient to ascend unto any ecclesiasticall degree (that I may not speake of the highest) which none but holy and perfect men,
and

and followers of the Apostles, and (to use the words of the Doctor of the Gentiles) persons free from reprehension, can lawfully and without the foule offence of sacriledge undertake. For what is so wicked and so sinnefull as after the example of *Simon Magus*, (yea although with other faults, he were not before hand defiled) for any man with earthly price to purchase the office of a Bishop or Priest, that onely with holinesse and righteous life is lawfully compassed? but herein they doe more wilfully, and desperately erre in that they buy their deceitfull and unprofitable ecclesiasticall degrees

Act. 8. 18.

grees, not of the Apostles or their successours, but of tyrannicall Princes, and their father the devill; yea rather they raise this as a certaine rooſe and covering of all offences, over the frame of their former serious life, that being protected under the shadow thereof, no man should lightly hereafter lay to their charge their old or new wickednesses, and hereupon they build their desires of covetousnesse and gluttony, because being now the rulers of many they may more freely make havocke at their pleasures. For if truly any such offer of purchasing ecclesiasticall promotions were

were made by these impudent sinners, (I will not say with Saint Peter) but to any holy Priest, or godly King, they would doubtlesse receive the same answer which their Father *Simon Magus* had from the mouth of the Apostle *Peter*, saying: *Thy money be with thee unto thy perdition.*

Act. 8, 20.

But (alas) perhaps they that order and advance these ambitious aspirers (yea they who rather throw them under foote, and for a blessing give them a cursing, whilst of sinners, they make them not penitents (which were more consonant to reason) but sacrilegious and desperate offenders, and in a sort install *Judas*, that traytor to

K

his

his Master, in the chaire of *Peter*, and *Nicolas* the author of that foule heresie in the seate of Saint *Stephen* the Martyr) it may be did by the same meanes at the first obtaine their Priesthood themselves, & therefore doe not greatly dislike in their children, but rather respect the same race, that they their fathers did before hand assuredly runne. And also if finding resistance, in obtayning their Diocesses at home, and some, who severely renounce this chaffering of Church-livings, they cannot there attaine unto such a pretious pearle, then it doth not so much loathe as delight them, (after they have

have carefully sent their messengers before hand) to crosse the Seas, and travaile over most large Countries, that so in the end, yea although with the faile of their whole substance, they may winne and compasse such a pompe, and such an incomparable glory, or to speake more truely, such a durty and base deceit, and illusion. And afterwards with great shew and magnificall ostentation, or rather madnesse, returning backe to their owne native soile, they grow from stoutnesse to statelinesse, and being wonted to leuell their lookes to the toppes of the mountaines, they now lift up their drowisie eyes

streight into the aire, yea to
 the very highest clouds, and
 as *Novatus* that foule hog,
 and persecutor of our Lord
 precious jewel, dealt some
 times at *Rome*, so do these
 intrude themselves againe
 into their owne Country, as
 Creatures of a new mould,
 yea rather as devillish in-
 struments, being even rea-
 dy in this state and fashion
 to stretch out violently their
 hands (not so worthy of the
 reverent Altars, as the re-
 venging flames of hell) up-
 on Christs most holy Sacri-
 fices. What doe ye there-
 fore (O unhappy people)
 expect from such *belly beasts*
 (as the Apostle calleth
 them :) Shall your man-
 ners be amended by these,
 who

Tit. I. 12.

who doe not onely not apply their mindes to any goodnesse, but (according to the upbraiding of the Prophet) also *laboure to deale wickedly*? Shall ye be illuminated with such eyes as are onely with greedinesse cast on those things that leade headlong to vices (which is to say) to the gates of hell? Nay truely, if according to the saying of our Saviour, ye flie not these most ravenous wolves like those of *Arabia*, or avoide them as *Lot*, who ranne most speedily from the fiery showre of *Sodom*e up to the mountaines, then being blinde and led by the blinde, ye will both together tumble downe into the

Iere. 9. 5.

Mat. 7. 16.

Gen. 19. 20

Mat. 15. 14

infernal ditch. But some man perchance will objecting say, that all Bishops, or all Priests, (according to our former exception,) are not so wickedly given, because they are not defiled with the infamy of Scisme, pride, or uncleane life, which neither wee our selves will deny, but albeit wee know them to be chaste, and vertuous, yet will wee briefly answer.

1 Sam. 2.

11.

Examples
of the Old
Testament.

1 Sam. 4. 11.

What did it profit the High-Priest *Hely*, that he alone did not violate the Commandements of our Lord, in taking flesh with forkes out of the pots, before the fat was offred unto God, while he was punished

shed with the same revenge
of death wherewith his
sonnes were? what one
(I beseech yee) of them
whose manners wee have
before sufficiently declared
hath like *Abell* upon the
malicious emulation of the
more acceptable sacrifice
(which with the heavenly
fire ascended up into the
skies) beene martyred?
since they feare the re-
proach even of a seely or-
dinary word, which of
them *bath hated the counsell*
of the malicious, and not sate
with the ungodly, so that of
him as a Prophet, this may
be verified which was sayd
of *Enoch*; *Enoch walked with*
God and was not to be found in
the vanity (forsooth) of the
K 4 whole

Abell.
Gen. 4. 8.

Psa. 25. 59.

Enoch.
Genes. 5. 24

Noah.
Genes. 7 7.

Melchise-
deck.

Gen. 14. 18.

whole world, as then leaving our Lord and beginning to halte downe right after Idolatry: which of them like *Noah* in the time of the Deluge, hath not admitted into the Arke of Salvation (which is the now present Church) any adversary unto God, that it may be most apparent that none but innocents or singular penitents, ought to remaine in the house of our Lord: Who is he that offering sacrifice like *Melchisedeck*, hath onely blessed the conquerours, and them who delivering in the number of three hundred (which was in the Sacrament of the Trinitie) the just man have overthrowne
the

the deadly armies of the
five Kings, together with
their vanquishing troopes,
and not coveted the goods
of others? Which of them
hath like *Abraham* at the
Commandement of God
freely offered his owne
sonne on the *Altar* to bee
slaine, that hee might ac-
complish a precept of
Christ, agreeable to this
saying, thy right eye if it
scandalizethought, to bee
pulled out,, and another
of the Prophet, that he is
accursed who withholdeth
his sword from shedding
blood? Who is he that as
a *Ioseph* hath rooted out of
his heart the remembrance
of an offered injury? Who
is he that as a *Moses* spea.

Abraham.

Genes. 22. 1.

Math. 5. 29.

Ier. 48. 10.

Ioseph.

Gen. 50. 19.

Moses.
Exod. 19. 16.

Exod. 32. 3.

Phinees.
Num. 25. 7.

king with our Lord in the Mountaine, and not there-upon terrified with the sounding trumpets, hath in a figurative sence presented unto the incredulous the two tables, and his horned face which they could not endure to see, but tremble to behold? Which of them, praying for the offences of the people, did from the very botome of his heart cry out, like unto him saying: *O Lord this people hath committed a grievous sinne, which if thou wilt forgive them, forgive it; otherwise blot me guilty out of thy booke.* Who inflamed with the admirable zeale of God hath couragiously risen for the revenge of fornication, curing

curing without delay by
the present medecine of
pennance, the affection of
filthy lust, lest the fire of
the wrath of God should
otherwise consume the
people, as *Phinees* the Priest
did, that by this meane ju-
stice for ever might be re-
puted unto him? Who ve-
rily of them hath in a mo-
rall understanding imita-
ted *Iesus Nave* either for
the utter rooting forth (e-
ven to the slaughter of the
last and least of all) the sea-
ven Nations out of the land
of promise, or for the esta-
blishing of spirituall *Israel*
in their places? Which of
them hath shewed unto the
people of God their finall
bounds beyond *Jordan*
(that

Ps. 105. 31.

Iesus Nave.

Jos. 24. 11.

Phinees and
Iesus.

Iephthē.

Jud. 11. 29.
34.

1 Cor. 10.
33.

(that it may be knowne what to every tribe is convenient) in such sort as the aforenamed *Phinees* and *Iesus* have wisely divided the land? Who is he that to overthrow the innumerable thousands of Gentiles, adversaries to the chosen people of God, hath as another *Iephthē*, for a sacrifice of a votive placion or appeasing, slaine his onely daughter (which is to be understood his owne proper will) immitating also therein the Apostle, saying, (*Not seeking what is profitable to me, but to many, that they may be saved*) which daughter of his, met the conquerours with drummes and daunces (to wit carnall desires?)

desires?) Which of them that he might disorder, put to flight, and overthrow the camps of the proud Gentiles, by the number of three hundred (being as before we have sayd, the mystery of the blessed Trinity) and with his men holding in their hands, those noble sounding trumpets (which are Propheticall and Apostolicall sences, according as our Lord sayd to the Prophet, *Exalt thy voyce as a trumpet*, and the Psalmist of the Apostles; *Their sound hath passed throughout the whole earth*) and bearing also those famous flags shining in the night season, with that most glittering fiery light (which are
to

Gedcon.

Jud. 7. 6. 16.
& 20.

Esay 58. 1.

Psalm. 18. 5.

to be interpreted the bodies
 of Saints adjoynd to good
 workes, and burning with
 the flame of the holy Ghost,
 yea having as the Apostle
 writeth, *This treasure in
 earthen vessels*) hath after
 the hewing downe of the
 Idolatrous grave (which is
 morrally meant, duske and
 darke desire) marched on
 like *Gedeon*, with an assured
 faith in the evident signe of
 the fleece, which to the
 Iewes was voyde of the
 heavenly moysture, but to
 the Gentiles made wet
 with the dew of the holy
 Ghost: Who is hee that
 (earnestly wishing to dye
 to this world, and live to
 Christ) hath as another
Sampson utterly extingui-
 shed

2 Cor. 4. 7.

Jud. 6. 25.

Jud. 6. 36.

Sampson.

shed such innumerable luxurious banquetters of the Gentiles, while they prayed their gods (which is meant while the senses of men extolled these earthly riches, according to the Apostle speaking thus; *And covetousnesse which is the service of Idols.*) shaking with the power of both his armes the two pillars (which are to bee understood, the naughty pleasures of the soule and body) by the which the house of all worldly wickednesse is in a sort compacted, and underpropped? Who like *Samuel* that with prayers and the burnt sacrifice of a sucking lambe, drave away the feare of the *Philistians*, raised

Phil. 1. 23.

Iud. 16. 30.

Iud. 16. 23, 24.

Coloss. 3. 5.

Iud. 16. 30.

Samuel.

1 Sam. 7. 9.

1 Sam. 12. 17.

1 Sam. 10.

1 & 17.

1 Sam. 13. 14

& 15. 18.

& 16. 13.

1 Sam. 12. 3.

raised unexpected thunder-
 claps, and showring clouds,
 established without flattery
 a King, deposed him when
 he displeased God, and an-
 nointed another his better
 in his place and Kingdome,
 when he shall give to the
 people his last farewell.
 shall constantly appeare in
 this sort saying, Behold I am
 ready, speake ye before our
 Lord and his annointed,
 whether ever I tooke away the
 Oxe or Asse of any man, If I
 have falsely accused any one,
 if I have oppressed any body;
 if I have received a bribe
 from the hands of any? Vn-
 to whom it was answered
 by the people; Thou hast not
 wrongfully charged us, nei-
 ther yet oppressed, nor taken
 any

any thing from the hands of any? Which of them like the famous Prophet *Elias*, who consumed with heavenly fire the hundred proud men, and conserved the fifty that humbled themselves; and afterwards denounced without fawning dissimulation, unto the unjust King (that sought not the Counsell of God by his Prophets, but of the Idoll *Accaron*) his imminent death, hath utterly overthrowne all the Prophets of *Baal* (which are interpreted worldly senses ever bent (as we have already sayd) to envie and avarice) with the lightning sword (which is the Word of God?) and as the same

Elias

Elias.

2 Reg. 1. 9.
11. & 13.

1 Reg. 18.
40.

1 Reg. 17. 1

1 Reg. 19. 10.

Hælisæus.

2 Reg. 5. 23
27.

Elias moved with the zeale of God, after the taking away of the ayrie showres from the Land of the wicked, who were now shut up with famine in a strong prison, as it were of penury for three yeeres and sixe moneths, being himselfe ready to dye for thirst in the desert, hath complaining sayd, *They have murdered (O Lord) thy Prophets and undermined thine Altars, and I alone am left, and they seeke my life?* Which of them like *Hælisæus* hath punished his deerey beloved disciple if not with an everlasting Leprosie, yet at least by abandoning him, who was extraordinarily burthened with the weight of world-

worldly coveting, those gifts which his Master before (although very earnestly entreated thereunto) dispised to receive? and which of these among us hath like him revealed unto his servant (who was troubled with despaire of life, and on a suddaine trembled at the warlike army of the enemies that besieged the City wherein hee was) through the fervency of his prayers, powred out unto God those spirituall visions, so as hee might behold a mountaine replenished with an heavenly assisting army, of warlike chariots & horsemen, who shined with fiery countenances, and also believe that he was stronger
to

2 Reg. 6. 15
& 17.

2 Reg. 4. 34

Esaías.
Esa. 6. 6. 7.

to save, then foes to offend:
 And which of them as the
 afore-recited *Helizeus* with
 the touch of his body, be-
 ing dead truly to the world,
 but living unto God, shall
 raise up another course pe-
 rishing and carried out with
 a contrary funerall of death
 undoubtedly to God, but
 of life to vices, so as instant-
 ly revived, hee may yeeld
 humble thanks unto Christ
 for his unexpected recove-
 ry from the hellish tor-
 ments of all mortall offen-
 ces: which of them hath
 his lips purified and made
 cleane with the fiery coale
 carryed by the tongues of
 the *Cherubin*, from off the
 Altar (that his finnes may
 be quite wiped away with
 the

the humility of confession)
as it is written of *Eſay*, by
whose effectuall prayers
adjoynd with the ayde of
the godly King *Ezechias* an
hundred fourescore and
five thousands of the *Aſſi-*
rians Army through the
ſtroake of one Angell with-
out the leaſt print of any
appearing wound, were
overthrowne and ſlaine:
which of them like bleſſed
Jeremy for accompliſhing
the Commandements of
God, for denouncing the
threates thundred out from
heaven, and for preaching
the truth even to ſuch as
would not heare the ſame,
hath ſuffered loathſome
ſtinking priſons as momen-
tary deaths: And to be breef
what

2 Reg 19.1.

Eſa. 37.1.

Jeremy.

Jer. 1. 17.

Iere. 20.

Heb. 11. 38.

what one of them (as the Doctor of the Gentils said) hath endured like the holy Prophets to wander in mountaines, in denes, and caves of the earth, to bee stoned, to be sawed in sunder, and attempted with all kindes of death, for the name of our Lord? But why doe wee dwell in examples of the old Testament as if there were none in the new? Let therefore them (who suppose they doe without any labour at all, under the naked pretence of the onely name of Priesthood, enter this streight and narrow passage of Christian Religion) hearken unto us while we recite and gather in one a few
as

as the highest and cheefest
flowers out of the large and
pleasant meddow of the
Saintly souldiers of the
New Testament; which of
ye (who rather sleepe than
lawfully sit in the chaire of
Priesthood) being cast out
of the councell of the wic-
ked, hath after the stripes of
sundry rods, as the holy
Apostles given from the
bottome of his heart, thanks
to the blessed Trinitie that
he was found worthy to suf-
fer disgrace for Christs true
Deitie? What one for the
undoubted testimony of
God, having his braines
dashed out with the Fullers
clubbe; hath as *James* the
first, a Bishop of the New
Testament, suffered corpo-
rall

Examples
of the New
Testament.

Act. 11. 50.

Act. 16. 23.

Act. 5. 41.

Act. 12. 2.

Act: 7. 57.

S. Peter,

rall death? Which of yee like *James* the brother of *Iohn* was by the unjust Prince beheaded? Who like the first Deacon and Martyr of the Gospell (having but this onely accusation, that he saw God, whom the wicked miscreants could not behold) was by the ungodly hands stoned to death? What one of ye, like the worthy keeper of the keyes of the heavenly Kingdome, being nayled to the crosse with his feete upward, in regard of the reverence of Christ, whom no lesse in his death than in his life, he endeavored to honour, hath so breathed out his last gaspe? Which of yee for the confession

cession of the true word of
Christ, hath like the vessell
of election, and chosen Do-
ctor of the *Gentiles*, after
suffering the chaines of im-
prisonment, sustayning of
Shipwracke, after the ter-
rible scourges of whips, the
continuell dangers of Seas,
of theeves, of *Gentiles*, of
Jewes, and of false apostles,
after the labours of famine,
of fasting, &c. after his in-
cessant care had over all the
Churches, after his excee-
ding trouble, for such as
scandalized, after his infir-
mity for the weake, after his
admirable peregrination o-
ver almost the whole world
in Preaching the Gospel of
Christ, through the stroke
of the sword lost his head?

S. Paul.

L

which

S. Ignatius.

which of yee, as the holy Martyr *Ignatius*, Bishop of the City of *Antioch*, hath after his miraculous actions in Christ, for testimony of him beene broken in peeces by the jawes of Lyons, as hee was sometimes at *Rome*? whose words (being now led to his passion) when yee shall heare (if ever your countenances were overcome with blushing) ye will not, onely in comparison of him esteeme your selves no Priests, but not truely so much as the meanest Christians; for in the Epistle which hee sent to the Church of *Rome*, he writeth thus: *From Syria even unto Rome, I fight with beasts,*

at

at Land and Sea, being bound
and chained unto tenne Leo-
pards, the Souldiers (I meane)
appointed for my custody, who
for our benefits bestowed upon
them become more cruell; but
I by their wickednesse am the
better instructed, neither yet
am I in this justified; Oh
when shall come those beasts
the causers of my Salvation
(which are for me prepared)?
when shall they be let out loose
at me? when shall it be law-
full for my carkas to enjoy
them? whom I doe most ear-
nestly wish to be eagerly in-
raged against me, and true-
ly I will incite them to de-
voure me, moreover, I will
humbly pray, least perchance
they should dread to touch my
body (as in some others they

have heretofore done) yea also if they doubtfully stagger. I will offer violence, I will enforce my selfe upon them. Pardon mee (I beseech ye) I know what is commodious for me, even now I beginne to be the Disciple of Christ; let all envy, be it either of humane affection or else of spirituall wickednesse surcease, that I may diserne to obtaine Christ Iesus, let fires, let crosses, let cruelty of beasts, let breaking of bones, and renting of limbes, with all the paines of the whole body, and all the torments devised by the art of the devill, be altogether powred out on mee alone, so that I may merit to attaine unto Christ Iesus. Why do ye behold these things with
the

the sleepey eyes of your
soules? why do ye hear-
ken unto them with the
deafe eares of your senses?
Shake off (I beseech yee)
the darke some and blacke
mist of the slothfulnesse of
your hearts, that so ye may
see the glorious light of
truth and humility. A Chri-
stian and he not meane, but
a perfect one, a Priest not
base, but one of the high-
est, a Martyr not ordinary,
but one of the chiefest,
saith: *Now I begin to be the
Disciple of Christ.* And ye
like the same *Lucifer*, who
was throwne downe out of
Heaven, are puffed up with
words not with power, and
after a sort doe chaw under
the tooth, and make pre-

Esa. 14. 13.

Esa. 37. 25.

Psal. 21. 7.

tence in your actions, even as the Author of this your wickednesse hath expressed saying, *I will mount up into the Heavens, and be like unto the highest.* And againe, *I have digged and drunk water, and dried up with the steppes of my feete all the rivers of the bankes.* Where more rightly yee should have imitated him and hardened unto his words (who is doubtlesse the most true example of all goodnesse and humility) saying by his Prophet, *I am verily a worm and not a man, the reproch of men, and the outcast of the people.* Oh unspeakable matter! that he called himselfe the reproach of men, when as he washed quite away

way the reproaches of the whole world. And againe in the Gospel, *I of my selfe am not able to doe any thing.*

Ioh. 5. 30.

When as he being coeternall with the Father, coequall with the Holy Ghost, and consubstantiall unto both, Created not by the helpe of another, but by his owne Almighty power, the Heaven and Earth, with all their inestimable Ornaments, and ye neverthelesse have arrogantly lifted aloft your voyces, notwithstanding the Prophet saith, *Why doth earth and ashes swell in prid.* But that I may returne unto the purpose. which of yee (I say) like the famous Bishop of the Church of *Smerna Policar-*

Eccle. 10. 9

*St. Policar-
pus.*

pus, that witnesse of Christ, hath courteously entertained as guests at his table, those who violently drew him out to be burned, and being for the charity which he did beare unto Christ) brought to the stake sayd, *He who gave me grace to endure the torment of the fire, will likewise graunt mee without fastning of nayles to suffer constantly the flames.* And now overpassing in this my discourse mighty armies of Saints, I will as yet touch but one, for examples sake, *Basil*, I meane the Bishop of *Casaria*, who when hee was thus by the unrighteous Prince threatened, that (unlesse he would on the next morrow be as the

S. Basill,

the rest, defiled in the dur-
ry dunghill of the *Arrian*
heresie) he was absolutely
to be put to death, answered
(as it is reported) *I true-
ly will be to morrow the same
as to day, and for thee, I wish
thou wouldest not change thy
determination. And againe,
O would I had some worthy
reward to bestow on him that
would speedily discharge Ba-
sil from the bands of this
breathing bellows. What
one of ye to daunt the me-
naces of Tyrants, doth in-
violably keepe the rule of
the Apostolicall speech,
which in all times and ages
when some ever hath beene
observed by al holy Priests
to suppress the suggestion
of men, when they sought*

Act. 5. 29.

to draw them headlong to
naughtinesse, saying in this
manner, *It becometh rather
to obey God then men.* Where-
fore after our accustomed
manner making our refuge
unto the mercy of our
Lord, and to the sentences
of his holy Prophets, that
they on our behalfe may
now leuell the darts of their
Oracles at unperfect Pa-
stors (as before at Tyrants)
so as thereby receiving
compunction they may be
cured, let us behold what
manner of threatnes, our
Lord doth by his Prophets
utter, against slothfull and
dishonest Priests, and such
as doe not as well by exam-
ples as words, rightly in-
struct the people. For even

Hely

Nely the Priest in Silo, for that hee did not severely proceed (with a zeale worthy of God) in punishing his sonnes, when they contemned our Lord, but (as a man overswayed with a fatherly affection) too mildly and remisly admonished them, was sentenced with this judgement by the Prophet speaking unto him: Thus saith our Lord, I have manifestly shewed my selfe unto the house of thy Father, when they were the servants of Pharaoh in Egypt, and have chosen the house of thy Father out of all the Tribes of Israel, for a Priesthood unto me. And a little after, Why hast thou looked upon mine incense, and upon my sacrifice, with a dishonest

1 Sam. 2. 28

1 Sam. 2. 29.

honest eye: and hast honored
thy children more then mee,
that thou mightst blesse them
from the beginning in all sa-
crifices in my presence? And
now so saith our Lord: Be-
cause who so honour me I will
honour them againe: and
who so make no account of me
shall be brought to nothing.
Behold the dayes shall come
and I will destroy thy Name,
and the seede of the house of
thy Father. And let this
be to thee the signe, which
shall fall upon thy two sonnes
Ophnee and Phinees, in one
day shall they both dye by the
sword of men. If thus there-
fore they shall suffer paines,
who correct them that are
subiected under their
charge, with onely words,
and

and not with condigne punishment, what shall become of those who by offending exhort ye, and draw others unto wickednesse? It is apparant also what befell unto the true Prophet, who was sent from *Judah* to prophesie in *Bethel* and forbidden not once to taste any meate in that place, after the signe which he foretold, was fulfilled, and after hee had restored the wicked King, his withered hand againe, being deceived by another Prophet, (as he was tearmed) and so made to take but a little bread and water, his host speaking in this sort unto him, *Thus saith our Lord God; Because thou hast beene*
disobe-

1 Reg. 13.
21.

disobedient to the mouth of
our Lord, and not observed
the precept which thy Lord
God hath commanded, and
hast returned, and eaten
bread and drunke water in
this place, in which I have
charged thee that thou shouldest
neither eate bread nor
drinke water, thy body shall
not be buried in the Sepulcher
of thy forefathers. And so
(saith the Scripture) it came
to passe, that after he had ea-
ten bread and drunke water,
he made ready his Asse, and
departed, and a Lion found
him in the way and slew him.
Hearē yee also the holy
Prophet Esay, how he spea-
keth of Priests on this wise.
Woe be unto the ungodly, e-
will befall him; for the re-
ward

Esa. 3. 11.

ward of his hands shall light
upon him. Her owne exactors
have spoyled my people, and
women have borne sway over
her. O my people who tearme
thee blessed, they themselves
deceive thee, and destroy the
way of thy footesteps. Our
Lord standeth to judge, and
standeth to judge the people.
Our Lord will come unto
judgement with the elders of
the people and her Princes.
Ye have consumed my Vine,
the spoile of the poore is in
your house. Why doeye breake
in peeces my people, and
grinde the faces of the poore,
saith our Lord God of Hosts ?
And also ; Woe be unto them
who compose ungodly lawes,
and writing have written in-
justice, that they may oppresse
the

Esai. 10. I.

Esa. 28. 7.

the poore in judgement, and
worke violence unto the cause
of the lowly of my people, that
widdowes may be their prey,
and they make spoile of the
Orphans, what will ye doe in
the day of visitation and cala-
mity approching as farre off?
And afterwards, But these
also in regard of wine have
beene ignorant, and in respect
of drunkennesse have wande-
red astray, the Priests have
not understood, because of
drunkennesse, and have beene
swallowed up in wine, they
have erred in drunkennesse,
they have not knowne him
who seeth, they have beene ig-
norant of judgement. For all
tables are filled with the vo-
mit of their uncleannesse, in
so much as there is not any
free

free place to be found. Heare
therefore the Word of our
Lord (O yemen ye deceivers)
who beare authority over my
people that is in Ierusalem.
For ye have sayd, we have en-
tered into a truce with death,
and with hell we have made
a covenant. The overflowing
scourge when it shall passe
forth shall not fall upon us,
because we have placed fals-
hood for our hope, and by lying
we have beene defended. And
somewhat after, And haile
shall overthrow the hope of
lying, together with the de-
fence. Waters shall overflow,
and your truce with death
shall be destroyed, and your
covenant with hell shall not
continue, when the overflow-
ing scourge shall passe forth,
yee

Esa. 28.14.

Esa. 28.17.

Esay. 29. 13

yee shall also be troden under
foote, whensoever it shall passe
along thorough yee, it shall
sweepe ye away withall. And
agaïne, And our Lord hath
sayd: Because this people a-
proacheth with their mouth,
and with their lippes glorifie
me, but their heart is farre
removed from me, behold
therefore I will cause this peo-
ple to admire with a great
and amazed wonder. For
wisedomme shall decay and fall
away, from her wisemen, and
the understanding of her
sages shall be concealed. Woe
be unto yee that are profound
in heart, to conceale counsell
from our Lord, whose workes
are in darkenesse, and they say
who seeth us? And who hath
knowne us? for this thought
of

of yours is peruerse. And
somewhat afterwards. Thus
saith our Lord: Heaven is
my seate, and the earth the
footestool of my seate. What
is this house that ye will erect
unto me, and what place shall
be found of my resting re-
posi? all these things hath
my hand made, and these uni-
versally have beene all crea-
ted saith our Lord, on whom
truely shall I cast mine eye,
but on the humble poore man,
and the contrite in spirit, and
him that dreadeth my spee-
ches: he that sacrificeth an
Oxe, is as he that killeth a
man; he that slaughtreth a
beast for sacrifice is like him
who beateth out the braines of
of a dogge; he that offereth
an oblation is as he that offe-
reth

Esay 66.1.

reth up the blood of an hogge;
he that is mindfull of fran-
kincense, is as he that honou-
reth an Idoll: Of all these
things have they made choice
in their wayes, and in their
abominations hath their
soule beene delighted. Listen
ye also what *Jeremy* that
Virgin and Prophet spea-
keth unto the unwise Pa-
stors in this sort; Thus saith
our Lord: What iniquity have
your fathers found in me, be-
cause they have removed
themselves farre off from
me, and walked after vanitie,
and are become vaine? And
somewhat after; And en-
tring in; ye have defiled my
Land, and made mine inhe-
ritance, abomination. The
Priests have not sayd,
Where

Iere. 2. 5.

Ier. 2. 7.

Where is our Lord? and the Rulers of the Law, have not knowne mee, and the Pastours have dealt treacherously against me. Wherefore I will as yet contend in judgement with you, saith our Lord, and debate the matter with your children. And a little afterwards, Astonishment and wonders have beene wrought in the land. Prophets did Preach lying, and Priests did applaud with their hands, and my people have loved such matters. What therefore shall be done in her last and finall ends? To whom shall I speake and make protestation that he may heare me? behold their eares are uncircumcised, and they cannot heare. Behold the word of our Lord

Pere. 5. 30.

Iere. 6. 10.

Lord is uttered unto them for their reproach, and they receive it not : because I will stretch out my hand upon the inhabitants of the earth, saith our Lord. For why from the lesser even unto the greater, all study avarice, and from the Prophet even unto the Priest, all worke deceit, and they cure the contrition of the daughter of my people, with ignomy, saying, Peace, peace, and peace there shall not be. Confounded they are, who have wrought abomination : but rather they are not with a confusion confounded, and have not understood how to be ashamed. Wherefore they shall fall among those who are ruining, in the time of their visitation : shall they

they rush headlong downe together, saith our Lord. And againe, All these Princes of the declining sort, walking fraudulently, being brasfe and iron, are universally corrupted, the blowing bellows hath failed in the fire, the Finer of mettals, in vaine hath melted, their malicious acts assuredly are not consumed, call them refuse and reprobate silver, because our Lord hath throwne them away. And after a few words, I am, I am, I have scene saith our Lord. Goe your wayes to my place in Shilo, where my name hath inhabited from the beginning, and behold what I have done thereunto for the malice of my people of Israel. And now because ye have

Iere. 6. 18.

Iere. 7. 11.

have wrought all these works
saith our Lord; and I have
spoken unto yee, arising in the
morning, and talking, and yet
ye have not heard me, and
have called yee, and yet yee
have not answered. I will so
deale towards this house,
wherein my name is now cal-
led upon, and wherein ye have
confidence: and to this place
which I have given unto yee,
and to your fathers, as I have
done to Shilo, and I will cast
yee away from my coun-
e-
n-
ce. And againe, My
children have departed from
me, and have no abiding, and
there is not he who any more
pitcheth my tent, and advan-
ceth my Pavillion: because
the Pastors have dealt fondly
and not sought out our Lord.
Where-

Iere. 10. 20.

Wherefore they have not understood, and their flocke hath beene dispersed. And within some words after, What is the matter that my beloved hath in my houses committed many offences? shall the holy flesh take away thy malitiousnesse from thee, wherein thou hast gloried? our Lord hath tearmed thy noone a plentifull, faire, fruitfull, goodly olive, at the voyce of the speech a mighty fire hath beene inflamed in her, and her Orchards have beene quite consumed therewith. And againe, Come ye to me, and be ye gathered together all ye beasts of the earth, make ye haste to devoure. Many Pastours have throwne downe my vine, they have trampled

Iere. 11. 15

Iere. 12. 9.

M

my

Iere. 14. 10

my part under foote, they have given over my portion which was well worthy to be desired into a desert of solitarinesse. And againe he speaketh: Thus saith our Lord unto this people, which have loved to moove their feete, and not rested, nor yet pleased our Lord; now shall he remember their iniquities and visite their offences. Prophets say unto them, ye shall not see the sword, and there shall no famine be among ye, but our Lord shall give true peace unto ye in this place. And our Lord hath said unto me, The Prophets doe falsly foretell in my name, I have not sent them, neither yet laid my Commandement on them, they prophesie unto ye a lying vision,

sion, and divination together
with deceitfulnesse, and the
seducement of their owne
hearts. And therefore thus
saith our Lord: in sword and
famine shall those Prophets
be consumed: and the people
to whom they have prophesied
shall by meanes of the famine
and sword be cast out in the
waies of Ierusalem, and there
shall be none to bury them.
And moreover; Woe be to
the Pastours who destroy and
rent in peeces the flocke of my
pasture, saith our Lord. Thus
therefore saith our Lord God
of Israel unto the Pastours
who guide my people, ye have
dispersed my flocke, and cast
them forth, and not visited
them: Behold I will visite
upon ye the malice of your en-
deavours,

Iere. 23. 1.

deavours, saith our Lord. For the Prophet and the Priest are both defiled, and in my house have I found their evill, saith our Lord, and therefore shall their way be as a slippery place in the darke, for they shall be thrust forward, and fall down together therein, for I will bring evils upon them, the yeare of their visitation, saith our Lord. And in the Prophets of Samaria, I have seene foolishnesse, and they did prophesie in Baal, and deceived my people of Israel, and in the Prophets of Ierusalem, have I seene the like resemblance, adultery, and the way of lying, and they have comforted the hands of the wildest offenders, that every man may not

not be converted from his malice: they have beene all made to me as Sodome, and the inhabitants thereof as those of Gomorrha. Thus therefore saith our Lord to the Prophets; Behold, I will give them wormewood for their food, and gall for their drinke. For there hath passed from the Prophet of Ierusalem pollution over the whole earth. Thus saith our Lord of hosts; listen not unto the words of Prophets, who prophesie unto ye, and deceive ye, for they speake the vision of their owne heart, and not from the mouth of our Lord. For they say unto these who doe blaspheme me, our Lord hath spoken, peace shall be unto ye; and to all that walke

in the wickednesse of their
owne hearts, they have said,
Evil shal not fall upon them.
For who was present in the
counsell of our Lord, and hath
scene and heard his speech,
who hath considered of his
word, and hearkened there-
unto? Behold, the whirle-
winde of the indignation of
our Lord passeth out, and a
tempest breaking forth, shall
fall upon the heads of the
wicked, the fury of our Lord
shall not returne, untill the
time that he worketh, and un-
till he fulfilleth the cogitati-
on of his heart. In the last
daies of all shal ye understand
his counsell. And little also
doe ye conceive and put in
execution, that which the
holy Prophet Joel hath like-
wise

wife spoken in admonishment of sloathfull Priests, and Lamentation of the Peoples dammage for their iniquities, saying: *Awake ye who are drunke, from your wine, and weepe and bewaile ye all, who have drunke wine euento drunkennesse, because joy and delight are taken away from your mouthes. Mourne yee Priests, who serve the Altar, because the fields have beene made miserable. Let the earth mourne, because corne hath become miserable, and wine beene dried up, oyle diminished, and husbandmen withered away. Lament ye possessions, in regard of Wheate and Barly, because the vintage hath perished out of the field,*

Joel 1. 6.

field, the vine withered up,
the figges diminished: the
pomegranates, and palme,
and apple, and all trees of the
field are withered away, in
respect that the children of
men have confounded their
joy. All which things are
spiritually to be understood
by you, that your soules
may not wither away with
so pestilent a famine, for
want of the word of God.
And againe, Weepe out yee
Priests, who serve our Lord,
saying; Spare O Lord thy
People, and give not over
thine inheritance unto re-
proch, and let not Nations
hold dominion over them,
that Gentiles may not say,
Where is their God? And
yet yee yeeld not your eares
unto

Joel 2. 17

unto these sayings, but admit of all matters by which the indignation of the fury of God is more vehemently inflamed. With diligence also attend ye what holy *Osee* the Prophet hath spoken unto Priests of your behavior. *Heare these words* (*O yee Priests*) and let the house of Israel, together with the Kings house mark them, fasten ye them in your eares, for that unto ye appertaineth judgement, because yee are made an intangling snare to the espying watch, and as a picked net more and worse then the toyle which the followers of hunting have framed. To ye also, may this kinde of alienation from our Lord, be meant by the

Osee 5 1.

Amos 5.21

Prophet *Amos* saying, *I have hated and rejected your festivall daies, and I will not receive the savour in your solemne assemblies, because albeit ye offer your burnt sacrifices and hosts, I will not accept them, and I will not cast mine eye on the vowes of your declaration. Take away from me the sound of your songs, and the Psalmc of your Organs I will not heare. For why the famine of the Evangelicall meate consuming, in your abundance of victuals, the very bowels of your soules, rageth violently within ye, according as the aforesaid Prophet hath foretold, saying: Behold the daies shal come, saith our Lord, and I will send out*

Amos 8.11.

a famine upon the earth, not the famine of bread, nor the thirst of water, but a famine in hearing the word of God, and waters shall be mooved from sea even to sea, and they shal run over from the North even unto the East, seeking out the word of our Lord, and yet shall not find it. Let holy Micheas also pierce your eares, who not unlike a certaine heavenly trumpet soundeth shrilly forth against the deceitfull Princes of the People, saying: *Hearken now yee Princes of the house of Iacob, is it not for yee to know judgement, who hate goodnesse, and seeke after mischiefes, who plucke their skinnnes from off men, and their flesh from their bones?*

Miche. 3. 1.

bones? Even as they have eaten the flesh of my people, and flayed of their skins from them, broken their bones to peeces, and hewed them small as meate to the pot, they shall cry to God, and he will not heare them, and in that season turne his face away from them, even as they before have wickedly behaved themselves in their inventions. Thus speaketh our Lord of the Prophets who seduce my people, who bite with their teethes, and preach against them peace, and if a man giueth nothing to stoppe their mouthes, they raise and sanctifie a war upon him. Night shall therefore be unto yee in place of a vision, and darknesse unto ye in lewe of diuination

nation, and the sunne shall set upon your Prophets, and the day shall waxe darke upon them, and seeing droames they shall be confounded, and the diviners shall be derided, and they shall speake ill against all men, because there shall not be any one that will heare them, but that I my selfe shall doe mine uttermost & strongest endeavour in the spirit of our Lord, in judgement and in power, that I may declare unto the house of Iacob their impieties, and to Israel their offences. Harken therefore unto these words ye Captaines of the house of Iacob, and ye remnants of the house of Israel, who abhorre judgment, and overthrow all righteousnesse, who build up
Sion

*Sion in blood and Ierusalem
in iniquities: her rulers did
judge for rewards, and her
Priests answered for hire, and
her Prophets did for money
divine, and rested on our
Lord, saying: And is not
our Lord within us? evils
shall not fall upon us. For
your cause therefore shall Sion
be ploughed up as a field, and
Ierusalem as a watch cab-
bin of a garden, and the
mountaine of the house as a
place of a wooddy wildernesse.
And after some words en-
suing, Woe is me for that I
am become as he that gathe-
reth stubble in the harvest,
and a cluster of grapes in the
Vintage, when the principle
branch is not left to be eaten.
Woe is me, that a soule hath
peri-*

Mich 7.1.

perished through earthly actions, the reverence of sinners ariseth even reverencing from the earth, and hee appeareth not that among men correcteth. All contend in judgement for blood, and every one with tribulation afflicteth his neighbour, for mischiese hee prepareth his hands. Listen ye likewise how the famous Prophet *Sophonias* debated also in times past, with your fellow banqueters (for hee spake of *Ierusalem*, which is spiritually to be understood the Church or the soule). saying: O the Citty that was beautifull and set at liberty, the confident Dove hath not obediently hearkened to the voyce, nor yet entertained
dis-

Sopho. 3. I.

Soph. 3.3.

discipline, she hath not trusted in our Lord, and to her God she hath not approached. And he sheweth the reason why, Her Princes have beene like unto roaring Lyons, her Iudges as Wolves of Arabia did not leave towards the morning, her Prophets carrying the spirit of a contemptuous despising man; her Priests did prophane what was holy, and dealt wickedly in the law; but our Lord is upright in the midst of his people, and no unjust morning will he make, in the morning will he give his judgement. But heare ye also blessed Zachery the Prophet, in the Word of God, admonishing yee; For thus saith our Almighty Lord, Iudge ye righteous judgement and

Zach. 7.9.

and worke yee every one towards his brother mercy and pittie, and hurt yee not thorough your power the Widdow, or Orphan, or stranger, or poore man, and let not any man remember in his heart the malice of his brother; and they have beene stubborne not to observe these, and have yeelded their backs to foolishnesse, and made heavie their eares that they might not hearken, and framed their hearts to be not perswasible that they might not listen to my law and words; which our Almighty Lord hath sent in his spirit, through the hands of his former Prophets, and mighty wrath hath beene raised by our Almighty Lord. And
again,

Zach. 10. 1.

again, Because they who have spoken, have spoken molestations, and diviners have uttered false visions and deceitfull dreames, and given vaine consolations; in respect hereof they are made dry as sheepe, and are afflicted because no health was to be found; my wrath is heaped upon the Shepheards, and upon the Lambes will I visite.

Zach. 11. 3.

And within a few words after, The voyce of lamenting Pastors, because their greatness is become miserable. The voyce of roaring Lyons, because the fall of Iordan is become miserable: Thus saith our Almighty Lord; who have possessed have murdered, and yet hath it not repented them, and who have
sold

sold them, have sayd; Our Lord is blessed and we have beene enriched and their Pastors have suffered nothing concerning them. For which I will now beare no sparing hand over the inhabitants of the earth, saith our Lord. Heare ye moreover what the holy Prophet Malachy denounceth unto yee, saying, Yee Priests who despise my name, and have sayd: Wherein doe we despise thy name? in offering on mine Altar polluted bread: and yee have sayd, Wherein have we polluted it? In that ye have sayd: The table of our Lord is as nothing, and have despised such things as have beene placed thereupon; because if yee bring what is
blind

Mal. i. 6.

Mal. 1. 13.

blind for an offering, is it not
evill? If ye set and apply
what is lame or languishing,
is it not evill? Offer there-
fore the same unto thy gover-
nour, if he will receive it, if
he will accept of thy person,
saith our Almighty Lord.
And now doe ye humbly pray
before the countenance of
your God, and earnestly be-
seech him (for in your hands
have these things beene com-
mitted) if happily he will ac-
cept of your persons. And a-
gaine, And out of your ra-
venous theft ye have brought
in the lame and languishing,
and brought it in as an offe-
ring. Shall I receive the
same at your hands, saith our
Lord? Accursed is the de-
ceitfull man who bath in his
flocke

stocke one of the male kinde,
and yet making his vow offe-
reth the feeble unto our Lord,
because I am a mighty King,
saith our Lord of hosts, and
my name is terrible among
the Gentiles. And now unto
yee appertaineth this Com-
mandement, O yee Priests, if
ye will not heare, and re-
solve in your hearts to yeeld
glory unto my name, saith
our Lord of hosts, I will send
uponye poverty, and accurse
your blessings, because ye have
not settled these things on your
hearts. Behold I will extend
out an arme upon yee, and
disperse upon your coun-
te-nances the dunge of your so-
lemnities. But that ye may
in the meane time, with a
more thirsting desire pre-
pare

Mala. 2. 5.

pare your Organs and instruments of mischief, to be converted into goodnesse, hearken yee (if there remaineth as yet any so little inward listening in your hearts) what he speaketh of a holy Priest saying; *My covenant of life and peace was with him* (for historically he did speake of Levi and Moses) *I gave feare unto him, and he was timorous of me, he dreaded before the countenance of my name, the law of truth was in his mouth, and iniquitie was not found in his lippes, he walked with me in peace and equity, and turned many away from unrighteousnesse. For the lippes of the Priest shall keepe knowledge, and from*

from out his mouth they shall require the law, because hee is the angell of our Lord of hosts. And now againe hee changeth his stile, and desisteth not to rebuke and reprove the unrighteous, saying; Ye have departed from the way, and scandalized many in the law, and made voyde my covenant with Levi, saith our Lord of hosts. In regard whereof I have also given ye over as contemptible and abject among my people, according as yee have not observed my wayes, and accepted countenance of men in the law. What is there not one father of us all? What hath not one God created us? Why therefore doth every one despise his bro-

Mal. 2. 8.

Mal. 3. 2.

brother? And againe, Behold our Lord of hosts will come, and who can conceive of the day of his comming, and who shall endure to stand to behold him? For he shall passe forth as a burning fire, and as the fullers hearbe, and shall sit melting and trying silver, and he shall purge the sonnes of Levi, and clense them as gold and as silver.

Mal. 3. 13.

And somewhat afterwards, Your words have growne strong against me, saith our Lord, and ye have spoken thus. He is vaine who serveth God, and what profit because we have kept his Commandements, and walked sorrowfull before our Lord of hosts. We shall therefore now call the arrogant blessed, for
because

because they are erected and builded up, while they worke iniquity, they haue tempted God, and are made safe. But heare ye also what Ezechiel the Prophet hath spoken, saying: Woe upon woe shall come, and messenger upon messenger shall be, and the vision shall be sought for of the Prophet, and the law shall perish from the Priests, and counsell from the Elders.

Ezec. 7. 26.

And againe: Thus saith our Lord; In respect that your speeches are lying, and your diuinations vaine. For this cause, Behold, I my selfe unto ye saith our Lord; I will stretch out my hand on your Prophets, who see lies, and them who speak vaine things, in the discipline of my people

N they

Ezec. 13. 8.

they shall not be, and in the
Scripture, of the house of Is-
rael, they shall not be written,
and into the land of Israel
they shall not enter, and yee
shal know that I am the Lord,
because they have seduced my
people, saying, The peace of
our Lord, and there is not the
peace of our Lord. Here have
they built the wall; and they
annoointed it, and it shall fall,
And within some words af-
terwards; Woe be unto these
who fashion pillowes, apt for
every elbow of the hand, and
make veiles upon every head
of all ages to the subversion of
soules, and the soules of my
people are subverted, and they
possesse their soules, and con-
taminated me unto my people
for a handfull of barley, and a
peece

Ezech. 13. 18

peece of bread to the slaughter of the soules, whom it behooved not to dye, and to the delivery of the soules, that were not convenient to live, while yet talke unto my people that listeneth after vaine speeches. And afterwards: Say thou sonne of man, thou art earth which is not watered with raine, neither yet hath raine fallen upon thee in the day of wrath, in which thy Princes were in the midst of thee as roring Lions, ravening on their preyes, devouring soules in their potent might, and receiving rewards, and thy widdowes were multiplied in the midst of thee, and her Priests have despised my law, and defiled my holy things. Betweene ho-

Ezek. 22. 4.

Eze. 22. 30.

ly and polluted, they did not distinguish, and divided not equally between the unclean and cleane, and from my Sabbath they veiled their eies, and in the midst of them they defiled. And againe, And I sought among them a man of upright conversation, and one who should altogether stand before my face, to prevent the times that might fall upon the earth, that I should not in the end utterly destroy it, and I found him not. And I powred out upon it, the whole designement of my minde, in the fire of my wrath for the consuming of them: I repaid their waies on their heads, saith our Lord. And somewhat after: And the word of our Lord was spoken unto

Eze. 33. 1.

unto me saying: O Sonne of
man, speake to the children
of my people, and thou shalt
say unto them: The land
whereupon I shall bring my
sword, and the people of the
land shall take some one man
among them, and ordaine him
to be a watchman over them,
and hee shall espie the sword
comming upon the land, and
sound with his trumpet, and
signifie unto the people, who so
truely shall then heare the
sound of the trumpet, and yet
hearing shall not beware: and
the sword shal come and catch
him, his blood shall light up-
on his owne head, because
when hee heard the sound of
the trumpet, hee was not
watchfull, his blood shall be
upon him, and this man, for

N 3 that

that hee hath preserved his
owne soule, hath delivered
himselfe. But the watchman
if he shall see the sword com-
ming, and not give notice
with his trumpet, and the
people shall not beware; and
the sword comming shall take
away a soule from among
them, both the soule it selfe
is caught a captive for her i-
niquities, and I will also re-
quire her blood at the hand of
the watchman. And thou
O son of man, I have appoin-
ted thee a watchman over the
house of Israel, and if thou
shalt heare the word from out
my mouth, when I shall say
to a sinner, Thou shalt die the
death, and yet wilt not speake
whereby the wicked may re-
turne from his way: both the
unjust

unjust himselfe shall die in his iniquity, and truly I will require his blood also at thy hands. But if thou shalt forewarne the wicked of his way, that he may avoide the same, and he neverthelesse will not withdraw himselfe from his course, this man shall die in his impiety, and thou hast preserved thine owne soule. And so let these few among a multitude of Propheticall testimonies suffice, by which the pride or sloath of our stubborne Priests may be repelled, to the end they may not suppose that we doe rather of our owne invention, then by the authority of the Lawes, and Saints denounce such threats against them. And

now let us also behold what the trumpet of the Gospell, sounding to the whole world, speaketh likewise to disordered Priests; for as wee have often said, this our discourse tendeth not to treat of them, who obtaine lawfully the Apostolicall seate, and such as rightly and skilfully understand how to dispose their spirituall foode (in time convenient) unto their fellow servants (if yet at this time there remaine any great number of these in this our Country) but wee onely talke of ignorant and unexpert Shepherds, who leave their flock, & feed on vaine matters, for learned and good Pastours are free from

from these vanities. And therefore it is an evident token that hee is not a lawfull Pastour, yea not an ordinary Christian, who rejecteth and denyeth these sayings, which are not so much ours (who of our selves are very little worth) as the decrees of the old and New Testament; even as one of ours right well doth say, *We do exceedingly desire that the enemies of the Church should also, without any manner of truce, be our adversaries: and that the friends and defendours thereof, should not onely be accounted our confederates, but also our fathers and governours.* For let every one with true examination, call

Math. 5. 13

his owne conscience unto account, and so shall he easily finde, whether according unto righteous reason hee possesseth his Priestly chaire or no. Let us see (I say) what the Saviour and Creator of the world hath spoken. *Ye are (saith hee) the salt of the earth, if that the salt vanisheth away, wherein shall it be salted? it prevaileth to no purpose any farther; but that it be cast out of the doores, and trampled under the feete of men.* This only testimony might abundantly suffice to confute all such as are impudent, but that it may be yet by the Words of Christ, more evidently prooved, with what huge intollerable

ble bands of offences, these
false priests, intangle and
oppress themselves, some
other sayings are also to be
adjoyned; For it followeth:
Ye are the light of the world.

Math. 5. 14

*A City placed on a mountaine
cannot be hid, neither yet doe
they light a candle, and put it
under a bushell, but upon a
candlesticke, that it may shine
unto all who are in the house.*

What Preist therefore of
this fashion and time, who
is so possessed with the
blindenesse of ignorance,
doth as the light of a most
cleere burning candle, shine
with the lampe of learning
and good workes, in any
house, to all that sit in the
darke some night? What
one is so accounted a safe
pub-

Mat. 5. 16.

publike and apparant refuge, to all the children universally of the Church, that he may be to his countrymen a most defensible and strong City, situated on the top of an high mountaine? Moreover, which one of them can accomplish one day together, this that followeth: *Let your light so shine before men, that they may see your good workes, and glorifie your Father who is in Heaven*: Since rather a certain most obscure cloud of theirs, and the blacke night of offences, do in that sort hang over the whole I'land, that they turne all almost away from the righteous course, and make them to wander astray through

through unpassable and
cumberfome paths of wic-
kednesse, and so their hea-
venly Father is not onely
by their workes not magni-
fied; but also by the same
intollerably blasphemed.
And truely I gladly would
in some hystoricall or mor-
rall sense how so ever, wil-
lingly interpret (as farre
forth as our meanenesse
could afford) these testi-
monies of Holy Scripture,
which are either already
cited, or hereafter to be in-
termixed in this Epistle, but
for feare least this onr little
worke, should be unmea-
surably tedious unto those
whodespise, loathe, and dis-
daine, not so much our spee-
ches as Gods sayings, I
have

have already alledged, and
meane hereafter to affirme
these sentences plainly
without any circumstance.
And to proceed, Within a
few words after: For who
shall breake one of the least of
these Commandements, and
so instruct men, shall be called
the least in the Kingdome of
Heaven. And againe, Iudge
ye not that ye may not be ad-
judged: for in what judge-
ment ye shall iudge, ye shall
be iudged. And which one
(I pray you) of your Com-
pany will regard this same
that followeth; But why dost
thou see (saith he) the mote
in the eye of thy brother, and
considerest not the beame in
thine owne eye? or how dost
thou say to thy brother, suffer
me

Mat. 5. 19.

Mat. 7. 1.

Mat. 7. 3.

me, I will cast the mote out of
thine eye, and behold the
beame remaineth still in thine
owne eye? Or this insueing:
Doe ye not give what is holy
to dogges, neither yet shall
yee cast your pearles before
swine, least perchance they
tread them under their feete,
and turning against ye breake
ye asunder, which hath most
often befallen unto ye. And
admonishing the People,
that they should not by de-
ceitfull Doctors (such as
ye) be seduced hee saith:
Keepe your selves carefully
from false prophets, who come
unto yee in the clothng of
sheepe, but inwardly are ra-
venous wolves: by their
fruite shall ye know them. Do
men gather grapes of thornes,
or

Mat. 7. 6.

Mat. 7. 15.

Mat. 7. 21.

or figs of thistles? So every good tree beareth good fruite, and the evill, evill. And somewhat afterward: Not every one who saith unto me, Lord, Lord, shall enter into the Kingdome of Heaven, but who so doth the will of my father that is in Heaven, he shall enter into the Kingdome of Heaven. And what shall then become of yee, who (as the Prophet hath said) beleeve God onely with your lippes, and not adhere to him with your hearts. And how doe ye fulfill that which followeth; Behold I send yee forth as sheepe among the midst of the wolves. Who doe cleane contrarywise, proceede as wolves against a flocke of sheepe; or

Mat. 10. 16.

or the other ensueing sentence; *Be ye wise as serpents and simple as doves*, since ye are onely wise to bite others, with your deadly mouthes, and not to defend (with the objection and adventure of your whole body) your head, which is Christ, whom with all the endeavours of your evill actions, yee treade under foote; neither yet have ye the simplicity of doves, but the resemblance rather of the blacke Crow, which taking her flight out of the Arke, (which is the Church of God) and finding the carren of earthly pleasures, did never with a pure heart returne back thither againe. But let us looke on the rest.

Mat. 10. 16.

Feare

Mat. 10. 28

Feare ye not (saith he) them who kill the body, but are not able to slay the soule, but feare ye him, who can overthrow both soule and body into hell fire. Receive in your minds which of these ye have performed: And what one of yee is not wounded in the very deepe secrets of his heart, with this testimony following, which our Saviour uttereth unto his Apostles, of evill prelates, saying, Doe ye suffer them, the blinde are leaders of the blinde, but if the blinde be a guide to the blinde, both shall fall into the ditch. But the people doubtlesse whom yee have governed, or rather beguiled, have just occasion to listen hereunto.

Mat. 15. 14.

Marke

Marke ye also the words of
our Lord speaking unto his
Apostles and to the people,
which words likewise (as I
heare) yee your selves are
not ashamed to pronounce
full often in publicke: *Vpon*
the chaire of Moses have
Scribes and Pharisees sate,
observe ye therefore and ac-
complish, allwhatsoever they
shall speake unto ye; but doe
ye not according unto their
workes. For they doe but
speake, and they of themselves
doe nothing. It is truely un-
to Priests a dangerous and
superfluons doctrine, which
is overclouded with sinfull
actions. *Woe be unto ye Hy-*
pocrites, who shut up the
Kingdome of Heaven before
men, your selves truely enter
not

*Mat. 23. 2.**Mat. 23. 13.*

not in, neither yet doe yee suffer those that are entering to passe in. For yee shall with horrible paines bee tormented, not onely in respect of the great offences of your wickednesse, which ye doe heape up for punishment in the world to come, but also in regard of those who dayly perish through your bad example, whose blood in the day of judgement shall be required at your hands.

Yeeld ye in like sort diligent attention unto the misery, which the Parable setteth before your eyes that is spoken of the servant, who saith, * in his heart, my Lord maketh delay

* Mat. 24.
48.

lay in his comming, and upon this occasion perchance, hath begunne to strike his fellow servants, eating and quaffing with drunkards. The Lord of the same servant therefore (saith hee) will come on a day when hee doth not expect him, and in an houre whereof hee is ignorant, and will divide him (from holy Priests undoubtedly) and will place his portion with hypocrites (with them certainly who under the pretence of Priesthood doe shadow much iniquity) affirming that there shall bee weeping and gnashing of teeth; Which sorrow in this present life, neither for the daily ruines of the children of our holy Mother

1 Cor. II. I.

Rom. I. 25.

Mother the Church, nor yet for the desire of the Kingdome of Heaven, they have often sustained. But let us see what *Paul*, the true Schollar of Christ, and Master of the *Gentiles* (who is a mirrour of every ecclesiasticall Doctor, *Even as I* (saith he) *am the Disciple of Christ*) speaketh about a worke of such importance in his first Epistle on this wise: *Because when they have knowne God, they have not magnified him as God, or given thanks unto him; but vanished in their owne cogitations, and their fool sh heart is blinded, affirming themselves to be wise, they are made fooles. Although this seemeth to be spoken*
unto

unto the Gentiles; looke into it notwithstanding, because it may conveniently be applyed unto the Priests and people of this age. And after a few words, *Who have changed (saith he) the truth of God into lying, and have revered and served the creature rather than the Creator who is blessed for ever: therefore hath God given them over unto the passions of ignominy. And againe, And even as they have not approved themselves to have God in their knowledge, so God hath yeelded them up unto a reprobate sence, that they may doe such things as are not convenient, being replenished with all iniquitie, malice, uncleannesse of life, fornication,*
love.

*Rom. I. 25.**Rom. I. 28.*

covetousnesse, naughtinesse,
full of envie, murther, (of
the soules truely of the peo-
ple) contention, deceit, wic-
kednesse, backbiters detra-
cters, hatefull to God, spite-
full, proud, puffed up, devi-
sers of mischiefes, disobedient
to their Parents, senselesse,
disordered, without mercy,
without affection, who when
they had knowne the justice of
God, understood not that
they who commit such things,
are worthy of death. And
now what one of the afore-
cited sort hath indeede
beene voyde of all these?
And if he were, yet per-
haps hee may be caught in
the sense of the ensuing sen-
tence, wherein hee saith;
Not onely who doe these
things,

things, but also who consent unto the doers, to wit, that none of them truly are free from this wickednesse.

Rom. i. 31.

And afterwards; But thou according to thy hardinesse, and impenitent heart, dost lay up for thy selfe wrath, against the day of wrath, and revelation of the just judgement of God, who will yeeld unto every one according unto his workes. And againe, For there is no acceptation of persons with God. For whosoever have offended without the Law, shall also without the law perish: whosoever have offended in the Law, shall by the Law be judged. For not the hearers of the Law, shall with God be accounted iust, but the doers

Rom. 2. 5.

Rom. 2. 11.

of the law shall be justified. How severe a sentence shall they therefore sustaine, who not onely leave undone, what they ought to accomplish, and forbear not what they are forbidden, but also flie as an hideous snake, the very hearing of the word of God, though lightly sounding in their eares. But let us passe over to that which followeth to this effect: What shall wee therefore say, shall we continue still in our sinne, that grace may abound? God forbid, for we who are dead in sinne, how shall wee againe live in the same? And somewhat afterwards, Who shall separate us (saith hee) from the charity of Christ? tribulation,

Rom. 6. 1.

Rom. 8. 35

lation, or distresse, or persecution, or famine, or nakednesse, or danger, or the sword? What one (I pray you) of all you, shall with such an affection be possessed in the inward secret of his heart, since ye doe not only labor for atchieving of piety, but also indure many things for the working of impiety, and offending of Christ? Or who hath respected this that followeth: *The night hath passed, and the day approached. Let us therefore cast of the workes of darknesse, and put on the armour of light, even as in the day, let us honestly walke, not in banqueting, and drunkennes, not in couches, and wantennesse, not in contention, and*

Rom. 13. 32

1 Cor. 3. 10.

emulation, but put ye on our Lord Iesus Christ, and make no care to bestow your flesh in concupiscences. And againe, in the first Epistle to the Corinthians, hee saith: As a wise workemaster have I laid the foundation, another buildeth thereupon, but let every man consider how he buildeth thereon. For no man can lay any other foundation besides that which is Christ Iesus. But if any man buildeth upon this, gold, and silver, pretious stones, hay, wood, stubble, every ones worke shall be manifest; for the day of our Lord shall declare the same, because it shall be revealed in fire, and the fire shall prove what every mans work is. If any mans worke shall remaine,

remaiue, all by the fire shall
be adjudged. Who so shall
build thereupon, shall receive
reward. If any mans worke
shall burne, he shall suffer de-
triment. Know ye not that
ye are the temple of God, and
that the Spirit of God inha-
biteth in ye? but if any man
violate the Temple of God,
God will destroy him. And
againc, If any man seemeth
among yee to be wise in this
world, let him be made a foole
that he may become wise. For
the wisdom of this world,
is foolishnesse with God. And
within some words a ter-
wards: Your glorying is not
good. Know ye not, that a lit-
tle leaven corrupteth the
whole masse? Purge ye there-
fore the old leaven, that ye

1 Cor. 3. 18.

1 Cor. 5. 6.

1. Cor. 5. 9.

may be a new sprinkling. How shall the old leaven, (which is sinne) be purged away, that from day to day with your uttermost endeavours is encreased. And yet againe. *I have written unto ye in mine Epistle, that ye be not intermingled with fornicators, not truly the fornicators of this world, or the avaritious, ravenous, or idolatrous, otherwise ye ought to depart out of this world. But now have I written unto ye, that ye be not intermingled, if any one is named a brother, and be a fornicator, or avaritious, or an idolator, or a flaunderer, or a drunkard, or ravenous, with such an one, ye should not so much as eate. But a felon condemneth not his*

his fellow theefe for stealing, or other open robbery, whom he rather liketh, defendeth, and loveth, as a companion of his offence. Also in his second Epistle unto the *Corinthians*; Having therefore (saith he) this administration, according to that we have obtained mercy, let us not faile, but let us cast away the secrets of shame, not walking in subtilty, nor yet corrupting the word of God, (that is by evil example and flattery.) And in that which followeth, he doth thus discourse of wicked Doctors, saying: For such false apostles are deceitful workemen, transfiguring themselves into the Apostles of Christ. And no wonder. For Sathan

2 COR. 4. 2.

2 COR. 11. 13

Ephes. 4. 17

himselfe transfigureth him
into an Angel of light. It
is not much therefore if his
ministers are transfigured as
ministers of justice, whose
end will be according unto
their workes. Listen yee
likewise what hee speaketh
unto the Ephesians? and
consider if ye find not your
consciencs attainted as
culpable of this that fol-
loweth: where he denoun-
ceth thus; I say and testifie
this in our Lord, that ye doe
not as now walke like the Gen-
tiles in the vanity of their
owne sence, having their un-
derstanding obscured with
darkenesse, alienated from the
way of God, through igno-
rance, which remaineth in
them in regard of the blind-
nesse

nesse of their heart, who despairing, have yeelded themselves over to uncleannesse of life, for the working of all filthinesse and avarice. And which of ye hath willingly fulfilled this that next ensueth; Therefore be ye not made unwise, but understanding what is the will of God, and be ye not drunke with wine, wherein there is riotousnesse, but bee yee fulfilled with the holy Ghost. Or that which he saith to the Thessalonians. For neither have wee beene with ye at any time in the speech of flattery, as your selves doe know; neither upon occasion of avarice, neither seeking to be glorified by men, neither by ye, nor any others, when as wee might be honoured,

O 5

Ephes. 5. 17

1 Theſſ. 2. 5

red as other Apostles of Christ. But wee have beene made as little ones in the midst of ye, or even as the nurse cherisheth her small tender children, so desiring yee, we would very gladly deliver unto yee, not onely the Gospel, but also our very lives. If in all things yee retained this affection of the Apostle, then might ye be likewise assured, that ye lawfully possessed his chaire. Or how have ye observed this that followeth: Yee know (saith hee) what precepts I have delivered unto yee. This is the will of our Lord, your sanctification, that ye abstaine your selves from fornication, and that every one of ye know to possesse his owne vessell, in honour

1 Thess. 4.2

honour and sanctification, not in the passion of desire, like to the Gentiles who are ignorant of God, and that none of you doe encroach upon or circumvent his brother in his businesse, because our Lord is the revenger of all these. For God hath not called us into uncleannesse; but unto sanctification. Therefore who despiseth these, doth not despise man, but God. What one also among you hath advisedly and warily kept this that insueth: Mortifie therefore your members which are upon the earth, fornication, uncleannesse of life, lust, and evill concupiscence, for the which the wrath of God hath come upon the children of disfidence. Ye perceive therefore

Colos. 5. 3.

2 Tim. 3. 1

fore upon what offences the
wrath of God doth chiefe-
ly arise, in which respect do
ye likewise heare what the
same holy Apostle with a
Prophetickall spirit, fore-
tellet of you, and such as
your selves, writing plaine-
ly in this sort to Timothy ;
*For know you this, that in the
last daies there shall be dan-
gerous times at hand. For
men shall be selfelovers, co-
vetous, puffed up, proud, blas-
phemous, disobedient to their
parents, ungratefull, wicked,
without affection, inconti-
nent, unmecke, without be-
nignity, betrayers, froward,
lofty, rather lovers of sensu-
all pleasures, then of God,
having truly a show of piety,
but renouncing the vertue
thereof,*

thereof, and avoide thou these men. Even as the Prophet saith; *I have hated the congregation of the malitious, and with the wicked I will not sit.* And a little after, he uttereth that (which in our age we behold to encrease) saying: *Ever learning, and never attaining unto the knowledge of truth: For even as Iannes and Mambres resisted Moses, so doe these also withstand the truth: men corrupted in minde, reprobate against faith, but they shall prosper no further; for their folly shall be manifest unto all, as theirs likewise was.* And evidently doth he also declare how Priests in their office ought to behave themselves, writing thus
to

*psal. 25. 5.**2 Tim. 3. 7*

Tit. 2. 7.

to Titus, Shew thy selfe an example of good workes, in learning, in integrity, in gravity, having thy word sound without offence, that he who standeth on the adverse part, may be afraid, having no evill to speake of us. And moreover hee saith unto Timothy;

2 Tim. 2. 3.

Labour thou as a good Soldier of Christ Iesus, no man fighting in Gods quarrell intangleth himselfe in worldly businesse, that he may please him unto whom hee hath approved himselfe, for who so striveth in the lists for the mastery, receiveth not the crowne, unlesse he hath lawfully contended. This is undoubtedly his exhortation given to the good. Other matter also which the same

Epistles

Epistles contain, is a threatening advertisement unto the wicked (such as your selves, in the judgment of al understanding persons, appeare to be.) *If any one (saith he) teacheth otherwise, and doth not peaceably assent to the sound sayings of our Lord Iesus Christ, and that doctrine which is according unto piety, he is proud, having no knowledge, but languishing about questions, and contentions of words, out of the which doe springing arise, envies, debates blasphemies, evill suspicions, conflicts of men corrupted in minde, who are deprived of truth, esteeming commodity to be piety. But why in using these testimonies, here and there dispersed,*

1 Tim. 6. 3.

sed, are we any longer (as it were) tossed up and down in the silly boate of our simple understanding, on the waves of sundry interpretations? We have now therefore at the length thought it necessary, to have recourse even unto those lessons, which are worthily gathered out of almost all Texts of holy Scriptures, to the end they should not onely be rehearsed, but also be assenting and assisting unto the benediction, where with the hands of Priests, and others of inferiour sacred orders, are first consecrated, and that therby they may continually be warned never by degenerating from their Priestly dignity,
to

to digresse from the Com-
mandements, which are
faithfully contained in the
same; so as it may be plaine
and apparant unto all, that
everlasting torments are re-
served for them, that they
are not Priests, or the ser-
vants of God, who do not
with their uttermost power
follow and fulfill these in-
structions and precepts.
Wherefore let us hearken
what the Prince of the A-
postles, Saint Peter, hath
signified about this so
weighty a matter saying:
*Blessed be God, and the Father
of our Lord Iesus Christ, who
through his mercy hath rege-
nerated us into the hope of e-
ternall life, by the resurrecti-
on of our Lord Iesus Christ
from*

1 Pet. 1. 3.

1 Pet. i. 13.

from the dead, into an inheritance w^{ch} can never corrupt, never wither, neither be defiled, conserved in heaven for yee, who are kept in the vertue of God; Why then doe ye fondly violate such an inheritance, which is not as an earthly one, transitory, but immortall and eternall? And somewhat afterwards; For which cause be ye girded in the loynes of your minde, sober, perfectly hoping in that grace which is offered ye in the revelation of Iesus Christ: Examine ye now the depths of your hearts, whether yee be sober and doe perfectly conserve the grace of Priesthood, which shall be dewely discussed and decided in the Revelation

tion of our Lord. And againe he saith, *As children of the benediction, not configuring your selves to those former desires of your ignorance, but according unto him who hath called yee holy, be ye also holy in all conversation. For which cause it is written; Be ye holy because I am holy.* Which one of ye (I pray) hath with the burning desire of the whole minde, so pursued sanctitie, that he hath earnestly hastened, as much as in him lay, to fulfill the same? But let us behold what in the second lesson of the same Apostle is contained, *My dearest (saith he) sanctifie your soules for the obedience of faith through the spirit*

1 Pet. I. 4.

1 Pet. I. 22.

spirit in charitie, in brotherhood, loving one another out of a true heart perpetually, as borne againe not of corruptible seede, but of incorruptible, through the Word of God, living and remaining for ever. These are truely the Commandements of the Apostle; and read in the day of your ordination, to the end ye should inviolably observe the same, but they are not fulfilled by ye in discretion and judgement, nay not so much as duely considered or understood. And afterwards, Laying therefore aside all malice, & al deceit, & dissimblings, and envie, and detractions, as infants now newly borne, reasonable and without guile covet

I Pet. 2. 1.

covet ye milke, that ye may
thereby grow to salvation,
because our Lord is sweet. Re-
count yee also in your
mindes, if these sayings
which have sounded in
your deafe eares, have not
oftenlikewise bin troden by
ye underfoote; And againe,
Ye truly are the chosen li-
nage, the royall Priesthood,
the holy nation, the people for
adoption, that ye may declare
his vertues, who hath called
yee out of darkenesse into that
his so mervolous light. But
truly by yee are not onely
the vertues of God not de-
clared and made more glo-
rious but also through your
wicked examples are they
(by such as have not perfect
beleefe) despised. Ye have
per-

2 Pet. 2.9.

Act. I. 15.

Act. I. 18.

perchance at the same time likewise heard, what is read in the lesson of the *Acts* on this wise; *Peter arising in the midst of the Disciples sayd; Yee men my brethren, it is expedient the Scripture be fulfilled, which the holy Ghost hath by the mouth of David foretold of Iudas. And a little after, This man hath therefore purchased a field, of the reward of iniquitie. This have yee heard with a carelesse or rather blockish heart, as though the reading thereof had nothing at all appertained unto yourselves. What one of yee (I pray yee) doth not seeke the felde of the reward of iniquitie? For Iudas robbed and pilld the purse,*

purse, and yee spoyle and waste the sacred gifts and treasures of the Church, together with the soules of her children. Hee went to the Iewes to make a Market of God, ye passe to the Tyrants, and their father the Devill that ye may despise Christ. He did set to sale the Saviour of the world for thirty pence, and yee even for one poore half-penny; what neede many words? The example of *Matthias* is apparently layd before yee for your confusion, who was chosen into his place, not by his owne proper will, but by the election of the holy Apostles, or rather the judgement of Christ, wher-
at

at ye being blinded, doe not perceiue how farre yee run astray from his merits, while yee fall wilfully and headlong, into the manners and affection of *Judas* the traytor. It is therefore manifest that he who wittingly from his heart, tearmeth ye Priests, is not himselfe truly a worthy Christian. And now I will assuredly speake what I thinke: This reprehension might haue beene framed after a milder fashion, but what availeth it to touch onely with the hand, or dresse with a gentle oyntment, that wound which with impostumation or stinking corruption, groweth now in it selfe so horrible, as it requireth the
searing

fearing iron, or the ordinary
helpe of the fire, if happily
by any meanes it may bee
recured, the diseased in the
meane while not seeking a
medicine, and the Physiti-
an much erring from a
rightfull remedy? O yee
enemies of God, and not
Priests, O yee traders of
wickednesse and not Bi-
shops, O yee betrayers and
not successeurs of the holy
Apostles, O ye adversaries
and not servants of Christ!
Yee have certainly heard
at the least, the sound of the
words, which are in the se-
cond lesson taken out of the
Apostle Saint *Paul*, although
ye have no way observed
the admonitions and vertue
of them, but even as sta-

P

tues

1 Tim. 3. 1.

1 Tim. 3. 1.

1 Tim. 3. 2.

tutes (that doe neither see nor heare) stood that day at the Altar, while both then and continually since he hath thundred in your eares saying; *Brethren it is a faithfull speech, and worthy of all acceptance.* Hee called it faithfull and worthy, but ye have despised it, as unfaithfull and unworthy. *If any man coveteth a Bishopricke, he desireth a good worke.* Ye doe mightily covet a Bishopricke in respect of avarice, but not upon occasion of spirituall commoditie, and for the good worke which is convenient for the place; ye want it. *It behooveth therefore such an one, to be voyde of all cause of reprehension.* At this saying we

we have more neede to
 shed teares than utter
 words; for it is as much as
 if the Apostle had sayd, He
 ought to be of all others
 most free from occasion of
 rebuke. *The husband of one*
wife, which is likewise so
 contemned among us, as if
 that word had never pro-
 ceeded from him; *Sober,*
Wise, Yea which of ye hath
 once desired to have these
 vertues ingrafted in him,
Vsing hospitality. For this, if
 perchance it hath beene
 found among ye, yet being
 neverthelesse rather done
 to purchase the favour of
 the people, then to accom-
 plish the Commandement,
 it is of none availe, our
 Lord and Saviour saying
 P 2 thus;

1 Tim. 3. 2.

1 Tim. 3. 2.

Ibidem.

Mat. 6. 2.

1 Tim. 3. 2.

ibidem.

thus; *Verely I say unto yee, they have received their reward. Moreover, A man adorned, not given to wine; no fighter, but modest; not contentius, not covetous: O lamentable change! O horrible contempt of the heavenly Commandements! And doe ye not continually use the force of your words and actions, for the overthrowing or rather overwhelming of these, for whose defence and confirmation (if neede had required) yee ought to have suffered paines, yea and to have lost your very lives. But let us see what followeth; Well governing (saith he) his house, having his children subjected*

subjected with all chastity.

Imperfect therefore is the chastity of the Parents, if the children be not also indued with the same. But how shall it be, where neither the father, nor yet the sonne as depraved by the example of his evill parent, is found to be chaste? *But if any one knoweth not how to rule over his owne house, how shall hee imploy his care over the Church of God?* These are the words, that with apparant effects, shold be made good and approved. *Deacons in like manner, that they should be chaste, not double tongued, not overgiven much to wine, not followers of filthy gaine, having the mystery of faith in*

1 Tim. 3. 5.

1 Tim. 3. 8.

a pure conscience, and let these also be first approved, and so let them administer, having no offence. And now trembling truely to make any longer stay on these matters, I can for a conclusion affirme one thing certainly, which is; that all these are changed into contrary actions, in so much that Clarkes, (which not without grieffe of heart, I doe here confesse) are shamelesse and deceitfull in their speeches, given to drinking, covetous of filthy commodity, having faith (or to say more truely) unfaithfulnesse in an unpure conscience, ministering not upon probation of their good workes, but upon foreknowledge of their
their

their evill actions, and being thus defiled with innumerable offences, they are notwithstanding admitted unto the holy function, ye have likewise heard on the same day (wherin ye should with farre more right and reason have beene drawne to prison or punishment, then preferred unto Priesthood) when our Lord demanded whom his Disciples supposed him to be, how *Peter* answered; *Thou art Christ, the Sonne of the living God*, and our Lord in respect of such his confession, said unto him: *Blessed art thou Simon Barjonas, because flesh and blood hath not revealed unto thee, but my Father who is in Heaven.* *Pe-*

Mat. 16. 16

Mat. 16. 17.

Mat. 16. 18

Mat. 7. 26.

ter therefore instructed by God the Father, doth rightly confesse Christ; but ye being taught by the devill your father, doe with your lewd actions, wickedly deny our Saviour. It is said to the true Priest, *Thou art Peter, and upon this rocke will I build my Church:* But ye are resembled unto the *foolish man, who hath builded his house upon the sand.* And verily it is to be noted, that God joyneth not in workmanship with the unwise, when they build their house upon the deceitfull uncertainty of the sands, according unto that saying: *They have made Kings unto themselves, and not by me.* Semblably that (which followeth)

loweth) soundeth in like
 sort, speaking thus: *And
 the Gates of hell* (whereby
 the infernall sins are to be
 understood) *shall not pre-
 vaile.* But of your fraile and
 deadly frame, marke what
 is pronounced: *The floods
 came, and the winds blew, &
 have mainely dashed upon
 that house and it fell, and
 great was the ruine thereof.*
 To Peter and his successors
 our Lord doth say: *And I
 will give unto thee the Keyes
 of the Kingdome of Heaven:*
 But unto ye; *I know yee not,
 depart from me ye workers of
 iniquity,* that being separa-
 ted with the goates of the
 left hand, ye may together
 with them, go into eternall
 fire. It is also promised un-
 to

Mat. 16. 17

Mat. 7. 25.

Mat. 23. 18

Mat. 16. 18.

to every good Priest; *What soever thou shalt loose upon earth, shall be likewise loosed in heaven: and whatsoever thou shalt binde upon earth, shall be in like sort bound in Heaven.* But how shall ye loose any thing, that it may be loosed also in Heaven, since your selves for your sins are severed from Heaven, and hampered in the bands of your owne hainous offences, As Solomon saith: *With the cords of his sins, every one is tyed.* And with what reason shall ye binde any thing on this earth, that above this world may be likewise bound, unlesse it be your only selves, who intangled in your iniquities, are so detained on this

Prov. 5. 22.

this earth, as ye cannot ascend into Heaven, but without your conversion unto our Lord in this life, will fall downe into the miserable prison of hell? Neither yet let any Priest flatter himselfe upon the knowledge of the particular cleannenesse of his owne body, since their soules (over whom he hath government) shall in the day of Iudgement be required at his hands as the murtherer of them, if any through his ignorance, sloth, or fawning adulation have perished, because the stroke of death is not lesse terrible, that is given by a good man then which is inflicted by an evill person. Otherwise
would

Act. 20. 26.

would the Apostle never have said that which he left unto his successors, as a fatherly Legacy; *I am cleare and cleane from the blood of all: for I have not forborne to declare unto ye al the counsell of God.* Being therefore mightily drunken with the use and custome of sinnes, and extreamely overwhelmed with the waves, (as it were) of encreasing offences, seek ye now forthwith the uttermost endeavours of your mindes, (after this your shipwreck) that one borde of pennance, which is onely left, whereby ye may escape and swimme to the land of the living, that from yee may be turned away the wrath of our Lord, who

who saith : *I will not the death of a sinner : but that he may bee converted and live.*

Ezek. 33. 11

And the same Almighty God, of all consolation and mercy preserve his few good Pastors from all evill, and (the common enemy being overcome) make them free inhabitants of the heavenly City of *Ierusalem*, which is the congregation of all Saints, grant this, O Father, Sonne, and Holy Ghost, to whom be honor and glory, world without end, *Amen.*

FINIS.